English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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In the Name of Allah, the All-Merciful, the Ever-Merciful

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In the Name of Allah, the All-Merciful, the Ever-Merciful

Recommendations for pilgrims and visitors

In the Name of Allah, all praise be to Him, and peace and blessings be upon Allah's Messenger, his family and Companions, and those who follow his guidance.

I hereby present some recommendations to the visitors of Allah's Sacred House, in compliance with Allah's (Glorified be He) saying, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ and with the Prophet's (peace be upon him) saying, ﴾The religion is Nasihah (sincere advice). Upon this we (Companions) said: For whom, O Messenger of Allah? He replied: For Allah, His Book, His Messenger and for the leaders of the Muslims and their common folk﴿ .

First: I advise them to observe Taqwa (fearing Allah as He should be feared) of Allah (Exalted be He) in all conditions, as Taqwa is a conclusive term that involves every form of goodness, and it is ordained by Allah (Glorified be He) and His Messenger

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(peace be upon him). For, Allah (Exalted be He) says, ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)﴿ He (Glorified be He) also says, ﴾And verily, We have

recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh﴾ On the other hand, the Prophet (peace be upon him) frequently advised Taqwa of Allah in his sermons. Here, the true essence of Taqwa is to perform what Allah (Exalted be He) has commanded His worshippers to do and to avoid what He has prohibited, out of sincerity to Him, love for Him and desire for His Reward, and also out of fear of His Punishment. Adherence to Taqwa should be realized in the way Allah (Exalted be He) has legislated for His worshippers through the words of His Messenger, Muhammad (peace be upon him).

`Abdullah ibn Mas`ud (may Allah be pleased with him) - who was one of the Prophet's (peace be upon him) scholarly Companions (may Allah be pleased with them all) - said, "True Taqwa of Allah is that He be obeyed, and thus not disobeyed, remembered and thus not forgotten, and thanked and thus not disbelieved in". Furthermore, Amir Al-Mu'minin (Commander of the Believers) `Umar ibn `Abdul `Aziz (may Allah be merciful with him) said, "Taqwa does not mean spending days in fasting and nights in prayer, while, in the meantime, committing sins (mixing good deeds and misdeeds); rather, Taqwa means observing what Allah (Exalted be He) has legislated and avoiding what He has prohibited. Then, whoever is guided to a good (deed), it is a good (one) that leads to another good (deed)". In addition, Talq ibn Habib, the venerable Tabi`y (one of the Followers, the generation after the Companions of the Prophet; may Allah be merciful with him), said, "Taqwa of Allah (Glorified be He) is to observe obedience to Him with sure knowledge from Him, hoping for His rewards, and avoiding disobedience to Him, with sure knowledge from Him, and fearing His Punishment". These are good words which denote that it is obligatory for the Muslims to work towards comprehending the Religion

of Allah (Islam). They should also learn required religious knowledge, so that they could observe obedience to Allah (Exalted be He), with sure knowledge, and abandon what Allah (Exalted be He) has prohibited, with sure knowledge. This is the real application of the testimony that "There is no deity but Allah and that Muhammad is the Messenger of Allah". The first part of the testimony requires belief in Allah Alone, worshipping none other than Him, disregarding anyone else, and sincerely dedicating all deeds to Him, wishing for His reward and fearing His Punishment. The second part, however, necessitates believing in Allah's Messenger (peace be upon him); that he is Allah's Messenger to all Jinn (creatures created from fire) and humans, trusting his reports, following his Shari`ah, and avoiding that which contradicts it. Both parts of the testimony, thus, constitute the essence of the religion and the basis of the creed, as Allah (Exalted be He) says, ﴾Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾ He (Glorified be He) also says, ﴾And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾ Moreover, He (Glorified and Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴾ Indeed, there are numerous verses indicating the same meaning.

Second: I advise all the pilgrims, visitors and every Muslim, who happens to read

this article, to offer the five daily Prayers at their prescribed times, revere them and attentively perform them, since prayer is the second greatest pillar of the religion next to the Shahadah (Testimony of Faith), the backbone of Islam, and the first thing for which a Muslim will be called to account on Day of Resurrection. Indeed, whoever abandons it becomes a disbeliever. Allah (Glorified and Exalted be He) says, ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾ He (Glorified and Exalted be He) also says, ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾ And, ﴿Successful indeed are the believers.﴾ ﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴾ until He (Glorified be He) says, ﴿And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴾ ﴿These are indeed the inheritors﴾ ﴿Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴾ Moreover, the Prophet (peace be upon him) said, ﴿What makes a person a disbeliever and a polytheist is abandonment of prayers.﴾ Reported by Muslim in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also said, ﴿That which differentiates between us (believers) and the disbelievers and hypocrites is (our performance of) Salah. Thus, whoever who abandons it becomes a disbeliever.﴾ This Hadith was related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through an authentic chain of narration.

It was also related by Imam Ahmad through a good chain of narration from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿Those who strictly guard Salah, it will be a light, a proof and (a means of) salvation for them on the Day of Resurrection; while those who do not strictly guard it, it will neither be a light, a proof or (a means of) salvation for them, and on the Day of Resurrection, they will be with Fir`aun (Pharaoh) Haman, Qarun (Korah), and Ubay ibn Khalaf ﴾ .

Explaining this Hadith, some scholars said that those who give up prayers will surely be gathered altogether with the disbelievers because they will have given it up either because they are busy with the affairs of presidency, kingdom and leadership - and they will be similar to Fir`aun -, or because they are busy with vocational activities, ministerial affairs and so on, and they will be similar to Haman; the vizier of Fir`aun. They could have also given it up due to being preoccupied with lusts, mammon worship or material wealth or haughtiness towards the poor, and they will be similar to Qarun, whom Allah (Exalted be He) caused the earth to swallow along with his dwelling place. Other people, however, could have given up prayers because of being engaged in trade and business, and they will be similar to Ubay ibn Khalaf, the merchant of the disbelievers of Makkah. Hence, we ask Allah to safeguard us from being similar to His enemies.

Among the most important pillars of Salah that must be carefully and attentively observed by the Muslim is tranquility in standing, bowing and prostration. Many people perform

Salah carelessly, lacking attentiveness and tranquility when performing it, even though tranquility is undoubtedly one of the most important pillar of Salah. Therefore, those who fail to realize tranquility in their Salah, then their Salah is invalid. Whenever they bowed, the Prophet (peace be upon him)

would straighten himself in his bowing, fully grasp his knees with his hands, bend his back down, and make his back level with his head. Then, he would not raise his head until all the vertebrate had taken their normal positions. When raising his head from bowing, he would straighten up until all the vertebrate had taken their normal positions, and on sitting, he would perform prostration with tranquility until all the vertebrate had taken their normal positions. Then, on sitting between the two prostrations, he would sit straight until all the vertebrate had taken their normal positions. In addition, when he (peace be upon him) saw anyone perform prayer without achieving tranquility, he would order him to repeat his prayer saying to him, ﴾When you get up to pray, perform ablution completely, and then turn towards the Qibla and recite takbir (Allahu-Akbar = Allah is the Most Great), and then recite from the Qur'an that which you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards, prostrate yourself calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness till you feel at ease in prostration, and do the same in all your prayer﴿ . Reported by the Two Shaykhs (Al-Bukhari and Muslim) in the Two Sahih (authentic) Books of Hadith .

This authentic Hadith indicates that it is obligatory for the Muslim to revere Salah, perform it carefully and achieve tranquility in performing it. If these conditions are fulfilled, the Muslims would then be performing it

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in the way legislated by Allah (Exalted be He) and His Messenger (peace be upon him). For the believer, Salah should be a source of heartsease, spiritual bliss, and the utmost delight, as the Prophet (peace be upon him) said, ﴾My utmost pleasure lies in Salah﴿ . Among the obligations of Salah, for men, is performing it in congregation, since this is one of the major rituals of Islam, and it is ordained by Allah and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) says, ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ He (Glorified be He) also says, regarding Fear Prayer, ﴾When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms.﴿ Thus, as Allah (Glorified be He) has made it obligatory for Muslims to perform even the Fear Prayer in congregation, then the obligation to perform it in congregation during the time of security is more confirmed. The verse quoted above also makes it obligatory for Muslims to be prepared in face of their enemy and to take all precautions against their stratagems. He (Glorified be He) says, ﴾And make ready against them all you can of power﴿

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Indeed, Islam is a religion of honor, dignity, power, precaution, and sincere Jihad. It is also a religion of mercy, charity, benevolence, noble character and good manners. Thus, when our righteous Salaf (predecessors) embraced all those aspects, Allah (Exalted be He) established them in the earth, elevated their status, enabled them to lay their yoke upon their enemies, and granted them sovereignty and leadership. Yet, when the following generations changed their state (of goodness), Allah (Exalted be He) changed their (good) condition. Allah (Glorified and Exalted be He) says, ﴾Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾I was going to order that the Salah be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to a people not attending the Salah and burn their houses on them with fire.﴿ He (peace be upon him) also said, ﴾Whoever hears the call (to Salah) and he does not come to it, then there is no (reward for the) Salah for him except with an excuse﴿ .

Again, it was reported from Abu Hurayrah (may Allah be pleased with him) ﴾that a blind man said, "O Messenger of Allah, I do not have any guide to lead me to the Masjid. Does that constitute

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a concession for me to perform (five daily) prayers at my home?" The Prophet (peace be upon him) asked him, "Do you hear the Adhan (call to prayer)?" He answered, "Yes". Thereupon, the Prophet (peace be upon him) said to him, "Then, answer it".﴿ Reported by Muslim in his Sahih.

As for women, it is better for them to pray at home, since this was reported from Allah's Messenger (peace be upon him). It is better for them only because they are `Awrah (object of concealment) and a (source of) temptation. However, they should not be prevented from going to the Masjids if they ask for it, since the Prophet (peace be upon him) said, ﴾Do not forbid the female Servants of Allah from (going into) the Masjids of Allah﴿ Moreover, Qur'anic verses and Hadiths authentically reported from the Allah's Messenger (peace be upon him) indicate that they should cover (their bodies) and veil themselves in order to avoid the eyes of men. They also indicate that they should abandon showing off their adornment and beware of wearing perfume when going out, since this causes temptation. That is why the Prophet (peace be upon him) said, ﴾Do not prevent the female servants of Allah from visiting the Masjids of Allah, but they should go (to the Masjid) wearing no perfume.﴿ They should not wear perfume in order to avoid tempting people. The Prophet (peace be upon him) also said, ﴾If any woman perfumes herself, she must not attend the `Isha' (Night) Prayer with us.﴿ In addition, `Aisha

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(may Allah be pleased with her) said, "If the Prophet (peace be upon him) were to know the innovations (in religious matters) that women have introduced, he would have prevented them from going out (of their homes). Hence, it is obligatory for women to fear Allah (Exalted be He) and avoid the causes of temptation, of showing off their adornment, wearing perfume, or parading their beauty such as their faces, hands and feet, when mingling with men or going to the markets. This is also the case when they perform Tawaf (circumambulation of the Ka`bah) or Sa`y (going between Safa and Marwah during Hajj and `Umrah). A more abominable act that some women commit is when they

uncover their heads and wear short clothes that fall above the knees and arms, since this is a major temptation. Therefore, Allah (Glorified and Exalted be He) says, ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿ Displaying themselves means parading some of their beauty. Allah (Glorified and Exalted be He) also says, ﴾O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).﴿ A cloak is a garment with which a woman covers her head, face, chest and the rest of her body. `Aly ibn Abu Talhah reported from Ibn `Abbas (may Allah be pleased with them both) that he said, "Allah commanded Muslim women when they go out to fulfill a need to cover their faces from above their heads with cloaks and to uncover only one eye". Besides, Allah (Exalted be He) says, ﴾And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴿ .

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Moreover, the Prophet (peace be upon him) said, ﴾There are two types of people from my Ummah who will be among the denizens of the fire and whom I have not seen yet: women who will be dressed but appear to be naked. They invite to evil and will be inclined to it themselves; their heads will appear like the humps of Bactrian camels inclined to one side. They will neither enter Paradise nor perceive its smell. And (the second type is) men with whips like the tails of cows with which they will be beating people.﴿ Reported by Muslim in his Sahih. The words "dressed but appear to be naked" are interpreted as meaning that such women are "covered with what Allah's has endowed them (of clothes), but divested of thanking Him for it". They were also interpreted as meaning that "they wear thin or short clothes that do not cover their bodies, and thus, they are in fact naked in spite of their being nominally dressed". Undoubtedly, this authentic Hadith makes it obligatory for women to conceal themselves, wear Hijab and avoid the causes of Allah's Wrath and Punishment. After all, it is Allah Alone Whose Help we seek!

The third advice: I advise all pilgrims and visitors of the Ka`bah and also all Muslims to give Zakah (obligatory charity) from their money if it reaches the Nisab (the minimum amount on which Zakah is due), because Zakah is among the greatest obligations of the religion. It is also the third pillar of Islam, which has been ordained by Allah (Glorified and Exalted be He) as a means of purifying the Muslims and sanctifying them and their money and also as a means of giving charity to the poor and others included among the categories of people eligible to receive Zakah. For, Allah (Glorified and Exalted be He) says, ﴾Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it﴿

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Giving Zakah is also a form of thanking Allah (Exalted be He) for the favor of (granting us) money. Indeed, the thankful person is promised reward and increase, as Allah (Glorified be He) says, ﴾And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."﴿ Allah (Glorified and Exalted be He) also says, ﴾Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.﴿ On the other hand, Allah (Exalted be He) threatened those who do not give Zakah with severe torture, promising that He (Glorified be He) will torture them with their money on the Day of Resurrection. He (Glorified and Exalted be He) says, ﴾And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend

them not in the Way of Allâh, announce unto them a painful torment.) (On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.") Regarding the interpretation of this noble verse, it was authentically reported from the Messenger of Allah (peace be upon him) that the owner of any wealth whose (due) Zakah is not paid will be tortured with it (the wealth) on the Day of Resurrection; a Day whose measure is fifty thousand years, and that they will then be shown their path either to Paradise or to Hell-fire.

Thus, it is obligatory for every Muslim who has money in which Zakah is due to fear Allah (Exalted be He) and hasten to give the due Zakah at its due time to those who are entitled to receive it, in an act of obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and in fear of Allah's Wrath and Punishment. Here, it is worth noting that Allah (Glorified be He) has promised those who spend (in His Cause) recompense and great reward, as He (Glorified be He) says,

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(and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.) He (Exalted be He) also says, (Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.)

The fourth advice: Saum (Fasting) in Ramadan is one of the greatest obligations on all Mukallafs (those meeting the conditions to be held legally accountable for their actions), both men and women. It is the fourth pillar of Islam, about which Allah (Glorified be He) says, (O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).) (a fixed number of days) Then, these fixed number days is further explained in the following verse in which Allah (Glorified and Exalted be He) says, (The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.) Moreover, the Prophet (peace be upon him) said, (Islam is based on five pillars: testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage).) This authentic Hadith

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maintains all preceding recommended elements, namely the Shahadah (Testimony of Faith), Salah (Prayer), Zakah (obligatory charity), and Saum (Fasting). It indicates that they are all among the pillars of Islam, without which the Faith cannot be established. Hence, it is obligatory for every Muslim to revere these pillars, observe them and avoid anything that could invalidate or decrease their reward for observing them. For, Allah (Glorified be He) has created the Jinn and humans only to worship Him (Glorified be He), and sent messengers and books for this reason. Besides, worshipping Allah (Exalted be He) means associating none with Him in His Divinity, obeying Him and obeying His Messenger (peace be upon him) out of sincere devotion to, love of and believe in Him (Glorified be He), and in His messengers. This should also be fulfilled out of the desire for Allah's Reward and fear of His Punishment. In this way, the worshipper can obtain happiness and salvation in the present life and in the Hereafter. However, Muslims in recent times have been afflicted with humiliation, disunity and subservience to their enemies because of their neglect of Allah's Commands and abandonment

of helping one another in righteousness and piety. Allah (Glorified and Exalted be He) says, ﴿And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴾

Thus, we ask Allah (Exalted be He) to gather them together around the Truth, guide them to sincere repentance and to adherence to His Book and to the Sunnah of His Prophet (peace be upon him), and guide their rulers to apply His Shari`ah and adhere to it, to bind their peoples to adhere to what Allah (Exalted be He) has enjoined on them and to keep them away from that which Allah (Exalted be He) has prohibited for them. In this way, Allah (Exalted be He) will establish those rulers on earth in the way He established their ancestors, and will maintain them against their enemies; He is indeed, Ever-Hearing, Ever-Near.

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The fifth advice: Hajj (pilgrimage to Allah's Sacred House), is the fifth pillar of Islam, as is indicated in the authentic Hadith quoted above. It is obligatory once in a life time for every male and female Muslim who can afford it, as Allah (Glorified be He) says, ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾ Furthermore, the Prophet (peace be upon him) said, ﴿Hajj is to be performed only once, and if anyone performs it more than that, it would be (regarded as) a supererogatory act.﴾ The Prophet (peace be upon him) also said, ﴿The performance of `Umra (lesser pilgrimage) is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.﴾ Moreover, the Prophet (peace be upon him) said, ﴿Whoever performs Hajj for Allah ('s Pleasure), and do not have sexual relations with their spouses or do evil or sins, then they will return (after Hajj free from all sins) as if they were born anew.﴾ Therefore, it is obligatory for the pilgrims to Allah's Sacred House to preserve their Hajj from what Allah (Exalted be He) has prohibited, including having sexual relations with spouses and doing evil deeds or sins, to persevere in

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obedience to Him, and to help one another in righteousness and piety so that their Hajj could be accepted and their efforts rewarded. On the other hand, an accepted Hajj is that which is free of marital sexual relations, sins, and unjust dispute, as Allah (Glorified be He) says, ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴾ This is further indicated by the Hadith in which the Prophet (peace be upon him) said, ﴿Whoever performs Hajj for Allah ('s Pleasure) and do not have sexual relations with their spouses or do evil or sins, will return (after Hajj free from all sins) as if they were born anew.﴾ It is worth noting that the term "Rafath" which refers to marital sexual relations involves indecent utterances and abusive speech, while "Fusuq" covers all sinful acts.

Hence, we ask Allah (Exalted be He) to guide pilgrims to His Sacred House to persistent adherence to His Religion and to the preservation of their Hajj against anything that could invalidate it or decrease its reward. We also ask Him to grant us and them understanding of His Religion, to recommend one another to the truth and to patient adherence to it. Moreover, we ask Him to safeguard us all against misleading temptations and the insinuations of Satan; for, He is indeed the Master of all this and He is Able to do it. May Allah's Peace and Blessings be upon His Slave and Messenger; our Prophet

Muhammad, his family and Companions, and those who graciously follow him.

Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

`Abdul `Aziz ibn `Abdullah ibn Baz

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Verification and explanation of many issues concerning Hajj, `Umrah and visit, in light of the Qur'an and the Sunnah

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In the Name of Allah, the All-Merciful, the Ever-Merciful

Preface

All praise be to Allah Alone, and peace and blessings be upon the Seal of all prophets.

The present work is a summary that includes verification and explanation of many issues related to Hajj (pilgrimage), `Umrah (lesser pilgrimage) and visit (to the Sacred House of Allah), in light of the Qur'an and the Sunnah of the Prophet (peace be upon him). I have collected this summary for myself and for any Muslim interested in the topic. In this summary, I worked hard to edit its issues in the light of (available) evidence.

It was first printed in 1363 A.H. at the expenses of His Majesty, King `Abdul `Aziz ibn `Abdul Rahman Al-Faisal (may Allah rest his soul in peace and grant him an honorable last rest).

Then, I elaborated with some detail on some of its issues and added required verifications. That is why I considered it necessary to reprint it so that those interested in the topic may derive benefit from it. Thus, I titled it "Verification and Illustration of Many Issues concerning Hajj, `Umrah and Visit in Light of the Qur'an and the Sunnah". Later on,

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I introduced into it other important additions and beneficial notes to complement the benefit. Thus, it was reprinted more than once.

I ask Allah to spread benefit through this work, to make the efforts exerted in it dedicated purely to His Pleasure, and to make it a means to attain Paradise. He Alone is indeed Sufficient for us, and He is the Best Disposer of affairs. There is no might nor power except with Him, the Most High, Most Great.

Author

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All praise be to Allah Alone, the (blessed) end is for those who are pious, and peace and blessings be upon Allah's Slave and Messenger, Muhammad, his family and all his Companions.

This is a brief note on Hajj; an explanation of its proprieties, and the requirements for those who intend to perform it. It also involves elaboration on many important issues concerning Hajj, `Umrah (lesser pilgrimage) and visit (to the Sacred House) in an abridged form for the sake of illustration. Through such elaboration, I worked hard to adhere to the indications of Allah's Book and the Sunnah of His Messenger (peace be upon him). Thus, I collected such issues in an attempt to offer advice to the Muslims in compliance with Allah's (Exalted be He) saying, ﴿And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.﴾ Moreover, He (Exalted be He) says, ﴿(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it﴾ and His (Exalted be He) saying, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾

This advice is also offered in compliance with the authentic Hadith reported from the Prophet (peace be upon him) in which he said, ﴿"Religion is based on sincere advising of one another" (He repeated it three times). Upon this we (the Companions) said, "For whom, O Messenger of Allah?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their common folk".﴾

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At-Tabarany also reported from Hudhayfah that the Prophet (peace be upon him) said, ﴿Whoever does not care for the affairs of Muslims is not one of them; and whoever does not give sincere advice, in the morning and in the evening, concerning (for the sake of) Allah, His Book, His Messenger, the leaders of Muslims and their common people is not one of them.﴾ .

It is Allah Alone Whom I ask to grant me and the Muslims benefits through it, and to make all efforts exerted purely devoted to His Pleasure and a means for me to attain Paradise; He is Ever-Hearing, Ever-Responsive. Indeed, He is Sufficient for us and He is the Best Disposer of affairs.

A Chapter

on the evidence of the obligation of Hajj and `Umrah and of giving priority to performing them

This being known, you (fellow Muslims) - may Allah guide me and you to perception of truth and following it - should know that Allah (Glorified and Exalted be He) has made it obligatory for His Slaves to perform pilgrimage to His Sacred House, making it one of the pillars of Islam. Allah (Exalted be He) says, ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿

It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ﴾Islam is based on five pillars: Testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage) to the Sacred House of Allah.﴿ .

In addition, Sa`id reported in his Sunan from `Umar ibn Al-Khattab (may Allah be pleased

with him) that he said, "I intended to send men to these cities to look for those who - having (enough) wealth - did not perform Hajj, and to impose Jizyah (poll tax required from non-Muslims living in an Islamic state) on them. For they are not Muslims". It was also reported from `Aly (may Allah be pleased with him) that he said, "One who does not perform Hajj although he can afford to do so, it does not matter if he dies as a Jew or a Christian".

Thus, it obligatory for those who did not perform Hajj in spite of their being able to do it to hasten to perform it, as it is reported from Ibn `Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Hasten to perform your (obligatory) Hajj, for one does not know what will happen to him (that could prevent him from performing it)﴿ . Related by Ahmad .

Moreover, performing Hajj is obligatory for those who can afford the expenses for the journey. This is grounded on the literal meaning of Allah's (Exalted be He) saying, ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿

and on the Prophet's (peace be upon him) saying in his sermon, ﴾O people! Allah has made Hajj obligatory upon you, so perform it﴿ . Reported by Muslim.

Other Hadiths were reported regarding the obligation of Hajj and `Umrah, which include the following:

The Prophet (peace be upon him) said in answer to the question raised by Jibril (Gabriel) about what Islam is, ﴾Al-Islam implies that you testify that there is none worthy of worship (in truth) but Allah and that Muhammad is the Messenger of Allah, establish prayer, pay Zakah, perform Hajj and `Umrah to the (House), wash yourself from Janabah (major ritual impurity related to sexual discharge), perfect ablution, and observe the fast of Ramadan﴿ . Reported by Ibn Khuzaymah and Al-Daraqutny from `Umar ibn Al-Khattab (may Allah be pleased with him). Al-Daraqutny stated that the Sanad (chain of narrators) of this Hadith is undoubtedly authentic.

Another Hadith is that related from `Aisha (may Allah be pleased with her) that she said, ﴾"O Messenger of Allah, are women obliged to perform Jihad?" He said: "Indeed, they have to perform a (kind of) Jihad that involves no fight; Hajj and `Umrah".﴿ Related by Ahmad and Ibn Majah through an authentic chain of narration.

On the other hand, Hajj and `Umrah are obligatory only once in a lifetime, as it was authentically reported that the Prophet (peace be upon him) said, ﴾Hajj

is (obligatory only) once, so whoever performs it more than that, it would be (regarded as) a supererogatory act.﴿ .

Moreover, it is recommended to perform Hajj and `Umrah frequently as a supererogatory act of worship, since it was authentically related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾(The performance of) `Umra is an expiation for the sins committed (between it and

the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.》.

A chapter

on the obligation of Taubah from misdeeds and discharging oneself of the (burden of) injustices

When a Muslim intends to travel to perform Hajj or `Umrah, it is recommended that they advise their family and friends to adhere to Taqwa (fear/wary of offending Allah), which means complying with Allah's (Glorified and Exalted be He) Commands and avoiding His Prohibitions.

They should also note down their debts and assets, and should have witnesses

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to it. Moreover, they should hasten to perform sincere Taubah (repentance) of all their sins, for Allah (Exalted be He) says, ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful.﴿

The real essence of Taubah is to abandon and keep away from sins, regret previously-committed sins and be determined not to return to them again. Furthermore, if such sins involve doing wrong to people, through killing, stealing or slandering, people should return what they had seized unjustly or seek the forgiveness of those whom one had wronged before traveling. It was authentically related that the Prophet (peace be upon him) said, ﴾He who has done wrong to his fellow (Muslim), through calumniation or seizure of his property, let him ask his forgiveness today before the time (i.e. the Day of Resurrection) when there will be neither dinar nor dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion.﴿ .

They should also choose from their wealth, for the expenditure of Hajj and `Umrah, money which is purely and lawfully obtained, since it was authentically reported from the Prophet (peace be upon him) that he said, ﴾Allah (Exalted be He) is Good and does not accept anything but that which is good.﴿ . Moreover, Al-Tabarany related from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,

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﴾When a pilgrim sets out for Hajj with lawful and pure earnings, and he says: "Labbayka Allahumma

labayk", a caller calls him from the heaven saying: "Labbayka wa Sa`dayka (You will be given continuous help in carrying out your acts of worship). Your provision is lawful and your mount (means of transportation) is lawful". But, if he sets out with unlawful means and says, "labbayka", a caller from Heaven will call him saying: "Laa labbayka walaa Sa`dayk (Your talbiyah is not accepted and there is no help for you in carrying out your worship)", for your provision is from unlawful means and your earnings are from unlawful means and your Hajj is not accepted.) .

In addition, the pilgrim should not ask people for anything and should abstain from coveting that which they have, as the Prophet (peace be upon him) said, (Whoever abstains from asking others, Allah will make them contented; and whoever is satisfied with what they have, Allah will make them self-sufficient.) The Prophet (peace be upon him) also said, (A man keeps on begging people until he comes on the Day of Resurrection without a shred of flesh on his face (out of disgrace)) .

The pilgrims should also seek, through their Hajj and `Umrah, the Pleasure of Allah, (salvation in) the Hereafter and drawing closer to Allah (Exalted be He) through words and deeds that please Him in these sacred places.

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On the other hand, they should be quite cautious against seeking (through performance of Hajj and `Umrah) mundane interests, high repute, hypocrisy or ostentation, for all these are among the most abominable intentions and constitute a reason behind invalidation and non-acceptance of their deeds. Allah (Exalted be He) says, (Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.) (They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.) He (Exalted be He) also says, (Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (- far away from Allâh's Mercy).) (And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's Obedience) while he is a believer (in the Oneness of Allâh - Islâmic Monotheism) - then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).)

Moreover, it was authentically related from the Prophet (peace be upon him) that he said, (Allah (Exalted be He) says, "I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.") .

It is also recommended for the pilgrims to accompany good people on their journey who are known for their piety, obedience to Allah and understanding of the religion. On the other hand, they should avoid the company of foolish and corrupt people.

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Moreover, they should learn what is legally required from them in their Hajj and `Umrah, acquire knowledge about that and inquire about what confuses them, so that they are guided by sure knowledge about their rituals. Thus, when they board the means of transport, whether it be a car, a plane or any other means, they are recommended to mention the Name of Allah (Glorified be He), praise Him, say Takbir (Allahu Akbar) thrice, and then say, ("Glory to Him Who has subjected this to us, and we could never have it (by our efforts).) (And verily, to Our Lord we indeed are to return!") (O Allah, we seek virtue and piety from You in this journey of ours and the acts which please You. O

Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are (our) Companion during the journey, and Guardian of (our [left behind]) family. O Allah, I seek refuge in You from hardships of the journey, gloomy sights, and finding evil changes in property and family on return.》 This supplication was authentically related from the Prophet (peace be upon him). It was reported by Muslim from Ibn `Umar (may Allah be pleased with them both).

Muslims should also mention Allah much, frequently ask Allah (Exalted be He) for forgiveness, supplicate to Him (Glorified be He), beseech Him, recite the Qur'an, ponder on its meanings, keep observing the daily prayers in congregation, guard their tongues against gossip,

telling lies, backbiting, ridicule of companions or any others fellow Muslim, and anything that is none of their business, and avoid over-indulgence in jesting.

Finally, they should do favors to their fellows, abstain from harming them, and enjoin good and disavow evil through wisdom and fair preaching according to the best of their means.

A chapter

on what should be done upon arrival at the Miqat by those performing Hajj

When the pilgrims reach the Miqat (site for entering the ritual state for Hajj and `Umrah), they are recommended to have a bath and perfume themselves, since it was related that when the Prophet (peace be upon him) reached the Miqat, he would remove his sewn clothes upon entering the state of Ihram (ritual state for Hajj and `Umrah) and have a bath. It was also authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from `Aisha (may Allah be pleased with her) that she said, ﴾I used to perfume the Messenger of Allah (peace be upon him), for his Ihram before (putting on the clothes of) Ihram, and on removing the state of Ihram before offering Tawaf (circumambulation of the Ka`bah)﴿ The Prophet (peace be upon him) also ordered `Aisha, when she menstruated after entering into Ihram (the ritual state) for `Umrah to

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take a bath and to enter into the ritual state for Hajj. Moreover, he (peace be upon him) commanded Asma' bint `Umays when she gave birth (to a child) in Dhu Al-Hulayfah, to clean herself and wear pads, and then assume Ihram. This indicates that when a woman reaches Al-Miqat and undergoes menstruation or postnatal bleeding, she should clean herself, assume Ihram and do what a pilgrim does (of rituals) except for Tawaf around the Ka`bah. Moreover, the Prophet (peace be upon him) ordered `Aisha and Asma' to do so.

It is also recommended for those who intend to enter into the ritual state of Ihram to trim the moustache, clip the nails, pluck the hair of the armpits, and remove the pubic hair. They should do this in order to avoid removing hair during Ihram, and because the Prophet (peace be upon him) ordered that these things are taken care of constantly at all times. It was authentically related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Five practices are characteristics of the Fitra (pure instinct): Circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.﴿ It is also related in Muslim's Sahih from Anas (may Allah be pleased with him) that he said, ﴾The Prophet (peace be upon him) told us to cut the moustaches short, clip the nails, remove the hair under the armpits, and shave the pubic hair at least every forty days.﴿ .

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This Hadith was related by Al-Nasa'y in the following wording, ﴾The Prophet (peace be upon him) has prescribed a time limit for us﴿ . It was also related by Ahmad, Abu Dawud and Al-Tirmidhi in the

wording of Al-Nasa'y. As for the (hair of the) head, shaving it is not enacted, either for men or for women.

Regarding the beard, however, it is prohibited to either cut or trim it at any time. Rather, it should be allowed to grow, as it was authentically related in the Two Sahih Books from Ibn `Umar (may Allah be pleased with them both), who said that the Prophet (peace be upon him) said, ﴾Do the opposite of what the pagans do; keep the beards and cut the moustaches short.﴿ . Moreover, Muslim related in his Sahih from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Trim closely the moustaches, and let the beards grow; and thus act against the Magi.﴿ .

Unfortunately, many male Muslims now have abandoned this Sunnah (practice) through their opposition to growing beards and the satisfaction with imitation of the disbelievers and of women. The catastrophic abandonment of such a Sunnah is assumed especially by people claiming (religious) knowledge and working in the field of (religious) education. Indeed, we

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belong to Allah, and unto Him we will surely return! Thus, we ask Him to guide us and the rest of the Muslims to act in compliance with and to adhere to the Sunnah, and to call to it, even if many people have turned away from it; for there is no might or power except with Allah, the Most High, the Most Great!

Then, a male Muslim should wear an Izar (a dress worn below the waist) and a Rida' (a sheet covering the upper part of the body), and it is recommended that both be white (in color) and clean. A male is also recommended to wear a pair of shoes, for the Prophet (peace be upon him) said, ﴾One should assume Ihram (ritual state for Hajj and `Umrah) while wearing an Izar, a Rida', and a pair of shoes.﴿ Reported by Imam Ahmad (may Allah be merciful with him) .

As for the female, she is permitted to assume Ihram wearing whatever she likes of colored clothes - whether they be black or green or any other color - on condition that she guards against imitating men in their dress. However, she is not permitted to wear a face-veil or gloves during Ihram; still she can cover her face and hands with anything else other than a face-veil and gloves. The Prophet (peace be upon him) forbade women in a state of Ihram to wear a face-veil and gloves. As for the claim raised by some common people that a woman should assume Ihram while wearing green or black clothes, it is baseless.

After bathing and cleaning and putting on the garments of Ihram, a Muslim should silently make the intention of entering into the ritual state which he decides, of Hajj or `Umrah,

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since the Prophet (peace be upon him) said, ﴾(The rewards of) deeds are based on intentions, and every person will get the reward according to what they have intended.﴿ .

It is also permissible to pronounce the intention. Thus, if a Muslim has made the intention to perform `Umrah, they can say, "Labbayka `Umrah (O Allah, in response to Your Call I perform `Umrah)", and if they intend to perform Hajj, they can say, "Labbayka Hajjan" or "Allahumma Labbayka Hajjan", as the Prophet (peace be upon him) did so. Moreover, if the pilgrims intends to perform both Hajj and `Umrah together, they should utter the preceding forms of Talbiyah as follows, "Labbayka `Umrah and Hajj". However, it is preferred to pronounce it after getting in one's car, or whatever means of transportation a pilgrim is using, since the Prophet (peace be upon him) pronounced the Talbiyah after settling on his riding camel and upon setting out from the Miqat. This is the most correct of the opinions of religious scholars.

In addition, it is permissible to pronounce the intention only in Ihram, since this practice is reported

from the Prophet (peace be upon him) in Ihram only.

As regards making intention to perform prayer, Tawaf and other rituals, the pilgrims should not pronounce their intention. Thus, a pilgrim should not say, for example, "I here intend to perform so and so prayer" or "to perform Tawaf", for doing so is an innovation in religion. Moreover, raising voice with it is more culpable and abominable. For if pronunciation of intention were permissible,

the Prophet (peace be upon him) would have indicated and explained it to the Ummah through his practices or sayings, and the righteous Salaf would have assumed precedence in performing it.

Thus, as it was neither reported from the Prophet (peace be upon him) nor from his Companions (may Allah be pleased with them), it is safely judged to be an innovation in religion. Here, it is worth noting that the Prophet (peace be upon him) said, ﴾The most evil affairs are innovations (in religion); and every innovation is an aberration.﴿ . Related by Muslim in his Sahih. The Prophet (peace be upon him) also said, ﴾Whoever innovates things in our affairs for which there is no valid (basis) (commits sin) and these are to be rejected.﴿ . The authenticity of this Hadith is agreed upon. Another wording of this Hadith, which was related by Muslim, reads : ﴾Whoever does any act for which there is no sanction from our behalf, that is to be rejected.﴿ .

A chapter

on the spatial Miqats and how to determine them

The five Miqats (sites for entering the ritual state for Hajj and `Umrah):

First: Dhu Al-Hulayfah, which is the Miqat for the people of Madinah, and it is

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now known among people as Abyar `Aly .

Second: Al-Juhfah, which is the Miqat for the people of the Levant, and it is a desolate village next to Rabigh. Now, people start entering into the state of Ihram from Rabigh. Thus, the pilgrims who enter into the state of Ihram from Rabigh will be entering into Ihram from the Miqat, since Rabigh is a short distance before it.

Third: Qarn Al-Manazil, which is the Miqat for the people of Najd, and it is now known among people as Al-Sayl .

Fourth: Yalamlam, which is the Miqat for the people of Yemen .

Fifth: Dhat `Irq, which is the Miqat for the people of Iraq .

All these Miqats were determined respectively by the Prophet (peace be upon him) for the people mentioned above and for other people who, intending to perform Hajj or `Umrah, pass through it. Here, it is obligatory for those who pass through it to start assuming Ihram therein. Hence, they are prohibited to go past it without entering into the state of Ihram if they are heading for Makkah with the intention of performing Hajj or `Umrah, whether they are passing it by land or air, due to the general rule made by the Prophet's (peace be upon him) through his saying when he determined such Miqats, ﴾And these Miqats are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umrah﴿ .

In addition, it is recommended for those who are going to Makkah by air, with the intention of

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performing Hajj or `Umrah, to prepare for that through taking a bath and observing other recommended acts before boarding the plane. Then, when they are about to reach the Miqat, they should wear the Izar and the Rida' and then chant Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for `Umrah, if there is enough time, or for Hajj, if there is not enough time. However, if they wear the Izar and the Rida' before boarding the plane or before coming near the Miqat, there is no restriction in that. Yet, they should neither intend to enter into the ritual state of Ihram nor start chanting Talbiyah except when they reach the Miqat or are near to it, since the Prophet (peace be upon him) did not start entering into the state of Ihram until he reached

the Miqat. Needless to say, it is obligatory for the Ummah to follow the example of the Prophet (peace be upon him) in such practices, as is the case with all other acts of worship, for Allah (Glorified be He) says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ Moreover, the Prophet (peace be upon him) said in the Farewell Pilgrimage, ﴾Learn your (Hajj) rituals from me.﴿ .

However, those who head for Makkah, for something other than Hajj and `Umrah, such as merchants, woodcutters, postmen and the like, are not required to assume Ihram, unless they seek to perform Hajj or `Umrah. This is based on the Hadith quoted above in which the Prophet (peace be upon him) said regarding the Miqats, ﴾And these Miqats are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umrah﴿ This means that those who pass through the Miqats without having the intention to perform Hajj or `Umrah are not required to enter into the state of Ihram.

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This ruling is a mercy from Allah (Exalted be He) to His Worshippers and a way of making things easy for them. This concept is affirmed by the fact that when the Prophet (peace be upon him) came to Makkah in the year of the Conquest, he did not enter into the state of Ihram. Rather, he entered Makkah with a helmet on his head, as he then had no intention to perform Hajj or `Umrah. He only intended to conquer it and remove all (forms of) polytheism therein.

As regards those whose dwellings are beyond the Miqats, such as the inhabitants of Jeddah, Um Al-Salm, Bahrah, Al-Shara'i`, Badr, and Masturah, they are not required to go to any of the five Miqats mentioned above. Rather, their dwelling places become their Miqats. Hence, they should start entering into the state of Ihram for Hajj or `Umrah from their dwelling places. However, if they have other dwellings outside the Miqats, they have the choice either to assume Ihram from the Miqats or from their dwellings which are nearer than the Miqats to Makkah. This is based on the general rule given through the Prophet's (peace be upon him) saying in the Hadith reported by Ibn `Abbas (may Allah be pleased with him), when determining the Miqats, ﴾Those who live inside the Miqat, their house is the place for their Ihram; even the people of Makkah can put on Ihram (garments) in Makkah (itself) ﴿ . Reported by Al-Bukhari and Muslim .

However, those who intend to perform `Umrah while they are inside the Haram (Sacred Precinct) should go out of it and then return having entered into the state of Ihram for `Umrah, since the Prophet (peace be upon him), when

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asked by `Aisha to give her permission to perform `Umrah, ordered her brother, `Abdul Rahman to take her outside the Haram (and then bring her back while she was in a state of Ihram). This indicates that those who live within the Haram should not enter into the state of Ihram for `Umrah while they are therein. Rather, they should enter into the state of Ihram from outside its borders. Moreover, this Hadith restricts the general directive of the Hadith reported by Ibn `Abbas, which is quoted above. It indicates that the meaning intended by the Prophet's (peace be upon him) saying, ﴾Even the people of Makkah should enter into the state of Ihram from Makkah ﴿ is assuming Ihram for Hajj, not for `Umrah. For, if assuming Ihram for `Umrah from the Haram were permissible, the Prophet (peace be upon him) would have permitted `Aisha (may Allah be pleased with her) to do it, and would have not directed her to go outside its precincts. This is a clear point, and it is adopted by the dominant majority of scholars (may Allah be merciful with them). It is also more judicious for the believer since it involves compliance with the directives of the two Hadiths. Indeed, Allah Alone is the Guide to success.

However, some people frequently perform `Umrah after Hajj (entering into the state of Ihram) from Al-Tan`im or Al-Ji`ranah or other places - in spite of having performed `Umrah before Hajj, but this lacks evidence of its religious permissibility. Rather, proofs indicate that it is preferable to avoid it since the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) did not perform `Umrah after finishing their Hajj. As for the case in which `Aisha assumed Ihram from Al-Tan`im, it was only because she had not assumed `Umrah, with the rest of the people, upon entering Makkah due to her menstruation. Thus, she asked the Prophet (peace be upon him) to allow her to perform `Umrah instead of the `Umrah she had embarked on from the Miqat, and the Prophet (peace be upon him) agreed to it. Hence, she performed `Umrah twice; once along with her Hajj, and the other was that single (unaccompanied by Hajj) `Umrah. So, for those who are in a state like that of `Aisha, there is no

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restriction if they perform `Umrah after completing their Hajj. This is in line with all the proofs, and it is also a way of making things easy for the Muslims (by giving them more choices).

Undoubtedly, if the pilgrims perform `Umrah after completing (the rituals of) their Hajj, other than the `Umrah they intended upon entering Makkah, this makes things difficult for all the Muslims and causes much crowding and accidents, let alone its opposition to the guidance and Sunnah of the Prophet (peace be upon him). Allah Alone is the Guide to success.

A chapter

on the ruling on those who reach the Miqat at times other than the months of Hajj

Let it be known that there are two cases for those who reach the Miqat:

First, to reach it at times other than the months of Hajj, such as Ramadan and Sha`ban. The Sunnah is to start `Umrah by making the intention by heart and (uttering it by) tongue, saying: "Labbayka `Umrah." or "Al-Lahumma Labbayka `Umrah (O Allah, here I am responding to Your call)". Then, they should start to say Talbiyyah, as the Prophet (peace be upon him) said: ﴿Here I am at Your service O Allah, Here I am. Here I am at Your service, You have no partner, Here I am. Yours alone is all praise and all bounty, and Yours alone is The Sovereignty. You have no partner.﴾ They should utter Talbiyyah and Dhikr (mentioning Allah) frequently

until they arrive at the Ka`bah. When they reaches the Ka`bah, they should cease recital of Talbiyah

and should circumambulate the Ka`bah seven times. They should also offer two Rak`ahs behind Abraham's Station, then go to Al-Safa and go between Al-Safa and Al-Marwah seven times. Thereafter, they (male pilgrims) should shave their heads or shorten it and by this, they have finished `Umrah and everything that was unlawful to them becomes lawful upon fulfillment of `Umrah.

Second, to reach the Miqat in the months of Hajj (i.e., Shawwal - Dhul-Qi`dah and the first ten days of Dhul-Hijjah). Such persons are given the choice between three things which are: Hajj, `Umrah or a combination of both. When the Prophet (peace be upon him) reached the Miqat in the month of Dhul-Hijjah during the Farewell Hajj, he gave his Companions the chance to choose between the three rituals, but the Sunnah for such persons is to start `Umrah and do the acts we mentioned in regard to those who reach the Miqat at times other than the months of Hajj, because the Prophet (peace be upon him) commanded the Companions who were near Makkah to make the intention for `Umrah and confirmed that in Makkah. So, they circumambulated (the Ka`bah), went between Al-Safa and Al-Marwah, shortened their hair and stayed in compliance with the Prophet's (peace be upon him) instructions, except those who had Hady (sacrificial animal offered by pilgrims). For, the Prophet (peace be upon him) commanded them to keep their Ihram until the Day of Sacrifice. The Sunnah for those who drive the Hady is to embark into Ihram for Hajj and `Umrah together because the Prophet (peace be upon him) did so. He drove the Hady and commanded those who drive the Hady and who had already made Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for `Umrah

to begin Talbiyah for Hajj as well. They should not terminate their Ihram until they have terminated Hajj as well on the Day of Sacrifice. If those who drive the Hady have already started Hajj only, they should not terminate their Ihram until the Day of Sacrifice, like those who combine Hajj and `Umrah.

Hence, it becomes known that those who start Hajj Alone or Hajj and `Umrah together and do not have Hady with them are not permitted to keep their Ihram, but the Sunnah is that they change their Ihram to `Umrah by circumambulating, going between Al-Safa and Al-Marwah, shortening their hair and staying in the places which the Prophet (peace be upon him) determined, except those who fear that they may miss the rites of Hajj because they have come late. For, in such a case, there is no harm if they keep their Ihram. Allah knows best.

If Muhrims (pilgrim in the ritual state for Hajj and `Umrah) are unable to perform the rites because they are sick or they fear an enemy, it is desirable for them to say when starting Ihram: ﴾If I am detained for some reason, I shall take off Ihram where I am detained.﴿ because of the Hadith of Duba`ah bint Al-Zubayr (may Allah be pleased with her) that she said: ﴾O Messenger of Allah, I intend to perform Hajj but I am sick. Thereupon, the Messenger of Allah (peace be upon him) said: Make a conditional Ihram with Hajj saying, I am to leave Hajj where I am not able to complete it.﴿ (Agreed upon by Al-Bukhari and Muslim).

The benefit of this condition is: When something happens to the Muhrims that prevents them from performing their rites, such as sickness or fighting an enemy, it is permissible for them to terminate Ihram, and there is no harm on them.

A chapter

on the ruling on Hajj of minors; does it exempt them from the obligatory Hajj?

Hajj performed by a minor, male or female, is acceptable because of the report narrated in Sahih Muslim on the authority of Ibn `Abbas (may Allah be pleased with them) that (A woman lifted up a young boy to the Prophet (peace be upon him) and said: Would this child be credited with having performed the Hajj? Thereupon he said: Yes, and you will have a reward.) .

Moreover, it was narrated in Sahih Al-Bukhari on the authority of Al-Sa'ib Ibn Yazid (may Allah be pleased with him) who said: (I was seven years old when I was taken to perform Hajj with the Prophet (peace be upon him).) However, such Hajj does not exempt the person from the obligatory Hajj.

The same applie to slaves, whether males or females. The Hajj performed by them is acceptable, but it does not exempt them from the obligatory Hajj. It was authentically reported from

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Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said: (If children performs Hajj, they have to perform it again when they reache maturity. Likewise, if a slave boy or a slave girl performs Hajj and then they were freed, they have to perform it again.) (Related by Ibn Abu Shaybah and Al-Bayhaqi through a sound Sanad [chain of narrators]) .

If the child is below the age of discernment, then its guardian should make the intention of entering Ihram for Hajj on his behalf, letting him take off sewn garments and making Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) on his behalf. The child thus enters the state of Ihram. Thereupon, he becomes liable to the prohibitions applying to the adult Muhrim (pilgrim in the ritual state for Hajj and `Umrah). The same procedures apply to a girl below the age of discernment. Then, during Tawaf, the child and his garment must be Tahir (ritually pure). This is because it is a prerequisite for Tawaf to be valid, just like Salah, that a person be Tahir.

If a male or female child, however, has reached the age of discernment, they should seek their guardian's permission to enter the state of Ihram. Then, they must do all the rituals of Ihram themselves, including washing and wearing perfume under the supervision of their guardian. The guardian, whether a father, a mother, or someone else, should be responsible for managing their affairs, including performing on their behalf the rituals they cannot perform, such as stoning the Jamrat (stone pillars at which pebbles are thrown during Hajj). Yet, they are required to perform other rituals themselves, including standing on the mount of `Arafah, spending the night in Mina and Muzdalifah, making Tawaf

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and Sa`y (going between Safa and Marwah during Hajj and `Umrah). However, if they fail to make

Tawaf and Sa`y, their guardian may carry them. Yet, the guardian carrying a child is not recommended to perform one Tawaf and Sa`y for himself and the child. Rather, he should intend and do Tawaf and Sa`y on behalf of the child and then perform both rituals again for himself. This can be done as a precautionary measure and as a means of acting upon the Hadith: ﴿Leave what causes you doubt and turn to what does not cause you doubt.﴾ Yet, according to the preponderant view, it is acceptable to do one Tawaf and Sa`y for the child being carried and for the guardian carrying that child. The Prophet (peace be upon him) did not order the woman, who asked him about the validity of the Hajj of the minor she was carrying, to make Tawaf for the minor separately. Had it been obligatory, the Prophet (peace be upon him) would have pointed it out. May Allah grant us success.

In addition, the child - whether male or female - who has reached the age of discernment should be asked to remove the Najasah (ritual impurity) and to be Tahir before starting Tawaf. Besides, it is not incumbent upon the guardian to assume Ihram on behalf of the child. Rather, it is a supererogatory act; if he does so, he will be rewarded and if he does not do it, then there is no harm on him. And Allah knows best.

Chapter

on explaining things that are forbidden in the state of Ihram and what the Muhrim is allowed to do

It is not permissible for the Muhrim (pilgrim in the ritual state for Hajj and `Umrah), whether male or female, to depilate his hair, clip his nails, or wear perfume.

It is not permissible for the males in particular to wear any sewn clothes such as shirts, underwear, trousers, slippers and socks unless one cannot find an Izar (waistcloth). In this case, it is permissible for him to wear trousers. If he cannot find sandals, he can also wear slippers without cutting them. This is based on the Hadith of Ibn `Abbas (may Allah be pleased with them both) that is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ("Whoever cannot get a pair of shoes can wear Khuffs (slippers) and whoever can not get an Izar (Waistcloth) can wear trousers".)

As for what was mentioned in the Hadith of Ibn `Umar (may Allah be pleased with them both) regarding cutting the two slippers if one needs to wear them when no shoes are there, this is

an abrogated Hadith, because the Prophet (peace be upon him) obligated that in Madinah when he was asked about what the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) should wear. Then, when he (peace be upon him) delivered a sermon in `Arafat, he allowed wearing slippers when one loses his shoes. Yet, he (peace be upon him) did not order Muslims to tear them. This sermon was attended by people who did not hear the reply of the Prophet (peace be upon him) in Madinah. It is known through the two sciences of Usul al-Hadith (Principles of Hadith) and Usul-ul-Fiqh (principles of Islamic jurisprudence) that the Prophet (peace be upon him) may not delay clarification beyond the time of necessity. Accordingly, this proves the abrogation of the order to tear them. Had this been obligatory, the Prophet (peace be upon him) would have clarified it. And Allah knows best.

It is permissible for a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) to wear slippers that do not cover the raised bone in the middle of the foot, because they are a type of shoe. It is also permissible for him to tie a knot in the Izar (Waistcloth) and tie it with something like a thread, because there is no proof prohibiting this. It is also permissible for a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) to take a bath and wash and scratch his head gently if he needs to. There is no harm on him if this results in something dropping.

It is prohibited for a woman in the state of Ihram to wear something sewn whether to cover her face, such as Burqu` or Niqab (a face veil), or to cover her hands such as gloves, because the Prophet (peace be upon him) said: (A woman (in the state of Ihram) should not cover her face or wear gloves) Narrated by

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Al-Bukhary. The gloves are stitched or woven out of wool, cotton, and the like to cover the hands.

Women can wear any stitched clothes other than that, such as shirts, trousers, slippers, and socks.

They can also lower their khimar (headscarf) over their face, if they need to without wearing something on the face. There is no harm if a woman wears a khimar (headscarf) that touches her face. This is because it is reported that `Aishah (may Allah be pleased with her) said: ﴾Riders would pass by us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram. When they passed us, we would let down the outer garment from the head over the face and when they had passed on, we would uncover our faces.﴿ Narrated by Abu Dawud and Ibn Majah. The same was narrated by Al-Daraqutny on the authority of Um Salamah. There is also no harm on a woman to cover her hands with a garment or something else. A woman has to cover both her hands and face in the presence of non-Mahram men, because they are `Awrah (private parts of the body that must be covered in public). Allah (Glorified and Exalted be He) says: ﴾and not to reveal their adornment except to their husbands﴿ There is no doubt that the face and hands are part of the most charming adornments. Even the face excels the hands in charm and beauty. Allah (Exalted be He) says: ﴾And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴿

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There is a custom followed by many women when they put something tight beneath the khimar (headscarf) to raise it above their face, but this has no origin in Shari`ah, as far as we know. Had this been permissible, the Messenger (peace be upon him) would have clarified it to his Ummah because he (peace be upon him) never hid anything. It is permissible for a Muhrim (pilgrim in the ritual state for Hajj and `Umrah), man or woman, to wash the clothes s/he wore while performing Ihram to clean them. S/he may also replace them.

It is not permissible for a Muhrim to wear any clothes that have been touched by saffron or yellow dye, because the Prophet (peace be upon him) prohibited this in the Hadith narrated by Ibn `Umar (may Allah be pleased with both of them).

Also, a Muhrim should not approach having sexual intercourse with one's spouses, nor commit sin, nor dispute because Allah (Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴿

It is authentically reported that the Prophet (peace be upon him) said: ﴾"Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him."﴿ Thus, it is prohibited for a Muhrim to have sexual relations (with his wife), or to use obscene words, or

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to commit sin, or to dispute unjustly (during Hajj). Yet, there is no harm in arguing in a way that is better so as to display the truth and refute falsehood. Moreover, one is commanded to do so,

because Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

It is prohibited for the male Muhrim to cover his head with either a cap, a Ghutrah (a traditional cotton headdress worn by men in some Arab countries), a turban, and so on. The same applies to his face, because the Prophet (peace be upon him) said regarding the man who died when he fell off his mount on the day of `Arafah: ﴾Bathe him with water (mixed with the leaves) of the lote tree and shroud him in his two (pieces of) cloth and, neither perfume him nor cover his head, for he would be raised on the Day of Recompense pronouncing Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah).﴿ (Agreed upon by Al-Bukhari and Muslim). This wording is mentioned in Sahih Muslim.

There is no harm in shading oneself under the roof of the car, an umbrella, and so on or shading oneself under tents or trees. This is based on what was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that: ﴾The Prophet (peace be upon him) shaded himself with a garment when he flung pebbles at Jamrat-ul-`Aqabah being the closest to Makkah). It was also narrated that a tent had been pitched for him at Namira and he (peace be upon him) got down till the sun had passed the meridian on the Day of `Arafat.﴿

A Muhrim, male or female, is also prohibited to kill game,

help in doing so, or even scare it away. He should not also conduct a marriage contract, have sexual intercourse, or make a marriage proposal. This is based on the Hadith narrated by `Uthman (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"A Muhrim (a pilgrim in the state of Ihram) should not marry, or give in marriage, or betroth."﴿ Narrated by Muslim.

If the Muhrim wears something stitched, covers his head, or wears perfume out of forgetfulness or ignorance, then there is no Fidyah (ransom) on him. However, he must remove this once he remembers or realizes what he should do. The same applies to the one who shaves one's head or any of his hair, or trims his nails out of forgetfulness or ignorance. There is nothing on such a person according to the soundest opinion of the scholars.

It is prohibited for all Muslims, Muhrim or not, male or female, to kill game in the Ka'bah or to help in killing them through using a tool, a sign, and so on. It is also prohibited to scare it away. It is also prohibited to cut the trees or plants of the Haram (all areas within the Sacred Sanctuary of Makkah) or to take its Luqatah (a lost item found by someone else) except for the one who will search for its owner because the Prophet (peace be upon him) said: ﴾Allah has made Makkah a sanctuary till the Last Day. Its trees shall not be chopped down, its game shall not be disturbed, its thorns shall not be cut, and its Luqatah (a lost item found by someone else) shall not be taken unless by one who would search for its owner.﴿ (Agreed upon by Al-Bukhari and Muslim).

Both Mina and Muzdalifah are places of the Haram (sanctuary) but `Arafah is outside the Haram.

Chapter on

the acts that a pilgrim does upon entering Makkah and explaining what he does after entering Al-Masjid Al-Haram such as Tawaf

When a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) reaches Makkah, it is desirable for him to take a bath before entering the city, because the Prophet (peace be upon him) did that. When reaching Al-Masjid Al-Haram (the Sacred Mosque in Makkah), it is an act of the Sunnah for him to precede with his right foot and say: ﴾In the name of Allah, may the peace and blessings of Allah be upon the Prophet of Allah, I seek refuge with Allah, the Supreme, and with His Noble Face and His Eternal Authority from the accursed Satan. O Allah, open the doors of Your Mercy to me.﴿ This is to be said when entering any other Masjid (mosque) because there is no specific remembrance authentically reported from the Prophet (peace be upon him) to be confined to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) exclusively, as far as I know.

When reaching Al-Ka`bah, a Muhrim is to recite Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) before he begins to perform Tawaf (circumambulation around the Ka`bah) if he is performing hajj Tamattu` or `Umrah (lesser pilgrimage). Then he is to proceed towards Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), face it, touch it with his right hand, and kiss it if possible without competing with other people and hurting them. When touching it, one should say: In the Name of Allah, Allah

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is the Greatest. One may also say: Allah is the Greatest. If it is difficult to kiss it, one can reach it with one's hand, or a stick, and so on, and then kiss what he reached it with. If it is still difficult to reach it, one can point to it and say "Allah is the Greatest" but should not kiss what he reached it with. It is conditioned for the validity of Tawaf that those circumambulating should be in the state of Taharah (ritual purification) from major and minor ritual impurities, because Tawaf is like Salah except that it is permissible to speak in Tawaf and the Sacred House is to be on one's left while performing Tawaf. If one says at the beginning of Tawaf: ﴾O Allah, I am doing this believing in You and attesting to Your revealed Book (Qur'an), and fulfilling Your covenant, and following the Sunnah of Your Prophet (peace be upon him),﴿ then this is good because this was related from the Prophet (peace be upon him). A Muhrim should perform seven rounds and perform Ramal (ritual rapid walk for men in the Arrival Circumambulation) in all the first three circuits of the first Tawaf i.e. the first Tawaf one performs upon reaching Makkah, whether one is performing `Umrah (lesser pilgrimage), Tamattu` Hajj (combining Hajj and `Umrah with a break in between), or in the state of Ihram for Hajj only or performing Qiran Hajj (combining Hajj and `Umrah simultaneously). One should walk in the remaining four circuits. In every round, one should start from and end at Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah). Ramal is to walk with short and quick steps. It is desirable for a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) to do Idtiba` (uncovering the right shoulder) throughout all this Tawaf exclusively. Idtiba` means to put the middle of one's garment beneath one's right shoulder and to put its two ends on one's left shoulder. If a Muhrim doubts the

number of rounds that he has performed, he should build on what is certain i.e. the lesser number. For example, if one doubts whether he has performed three or four rounds, he should consider them to be three. The same applies to Sa`y (going between Safa and Marwah during Hajj).

Upon finishing this Tawaf, one should wear his garment i.e. to put it on

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his shoulders and put its ends on his chest before performing the supererogatory two-rak'ah prayer of Tawaf.

Among the things for which women should be condemned and against which they should be warned are their performing Tawaf while being adorned, wearing perfume, and not wearing all-covering clothes even though they are `Awrah. They should wear covering clothes and abandon adornment while performing Tawaf as well as during any other time where they mix with men because they are `Awrah and temptation. Since the face of a woman is what displays her beauty, it is not permissible for her to expose it except for her non-mahrams, because Allah (Exalted be He) says: (and not to reveal their adornment except to their husbands) Thus, it is not permissible for them to expose their face when kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) if they are seen by men. If it is too crowded for them to reach and kiss Al-Hajar Al-Aswad, then it is not permissible for them to compete with men. Rather women should circumambulate from behind men. This is much better for them and they will have their reward much greater than competing with men to perform Tawaf near the Ka`bah. Neither Al-Ramal nor Idtiba` are ordained to be performed in other than this Tawaf nor in Sa`y nor to be performed by women, because the Prophet (peace be upon him) performed both Al-Ramal and Idtiba` only in his first Tawaf, which he performed upon reaching Makkah. The one performing Tawaf should be in the state of Taharah (ritual purification) from all impurities and should be humble before his Lord. It is desirable for a Muhrim to remember and supplicate Allah (may He be Exaltewd) a great deal during Tawaf. Reciting parts of the Noble Qur'an during Tawaf is also good. However, no specific recitation or supplications

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is recommended during Tawaf or Sa`y. There is no origin for what some people innovated regarding specifying certain remembrance or supplications to be said in every round of Tawaf or Sa`y. Whatever is possible of remembrance and supplications is sufficient. When a Muhrim faces the Yemeni Corner (southern corner of the Ka`bah facing Yemen), he should touch it with his right hand and say "in the name of Allah and Allah is the Greatest" but he should not kiss it. If it is difficult for

him to touch it, then he should pass it and complete his Tawaf. In this case, he should not point to it or say "Allah is the Greatest" when facing it since this was not related from the Prophet (peace be upon him), as far as we know. It is desirable for a Muhrim when passing between the Yemeni Corner (southern corner of the Ka`bah facing Yemen) and Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) to say: ﴾Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴿ Whenever facing Al-Hajar Al-Aswad (the Black Stone), one should touch and kiss it and say "Allahu Akbar (Allah is the Greatest)". If he cannot touch and kiss it, then he should point to it and say "Allahu Akbar (Allah is the Greatest)".

There is no harm in performing Tawaf (circumambulation around the Ka`bah) behind Zamzam (a well near the Ka`bah) and the Station (of Abraham), particularly when the place is crowded. Tawaf can be performed at any place in the Masjid (mosque) even if it is performed in the porticos of the Masjid, this will suffice. Yet, performing Tawaf near Al-Ka`bah is better if possible.

Upon finishing Tawaf, a Muhrim should offer two rak'ah behind the station of Ibrahim if possible. If this is not possible due to the crowd and suchlike, he can perform them in any

other place in the Masjid. It is an act of the Sunnah that after reciting Al-Fatihah he should recite ﴾Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴿ in the first Rak`ah and Surah Al-Ikhlas in the second Rak`ah. It is better to do so. Yet, there is no harm to recite other than them. Then, a Muhrim should proceed towards Al-Hajar Al-Aswad and touch it with his right hand, if possible, following the example of the Prophet (peace be upon him).

Then, he should proceed towards Al-Safa through its gate and ascend or stand by it. It is better to ascend Al-Safa Mount, if possible. At the beginning of the first round, he should recite the following Ayah: ﴾Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh.﴿ It is desirable for a Muhrim to direct his face toward the Qiblah while on Al-Safa Mount, and to praise Allah and glorify Him and say: ﴾la ilaha illa Allah (none has the right to be worshipped but Allah), Allahu Akbar (Allah is the Greatest), la ilaha illa Allah wahdahu la sharika lah, lahul-Mulk wa-lahul-Hamd, yuhyi wa yumit wa huwa 'ala kulli shai'in qadir, la ilaha illa Allah, Anjaz wa'dahu, wa nasara 'abdah wa hazama Al-Ahzab wahdah (None has the right to be worshipped except Allah Who has no partner. To Him belongs the dominion of the heavens and the earth. He gives life and causes death. None has the right to be worshipped except Allah. He fulfilled His Promise, helped His slave and alone defeated the confederates.﴿ Then he should recite the supplications that he has memorized while raising his hands and should repeat these remembrances and supplication three times. Then he should descend and walk towards Al-Marwah till reaching the first sign. Men should walk quickly to reach the second sign. Women are not allowed to walk quickly between the two signs because they are `Awrah. Rather, they are ordained to just walk throughout the whole Sa`y (going between Safa and Marwah during Hajj). Then a Muhrim should continue his walk to ascend Al-Marwah or stand by it. Yet, it is better to ascend it

if possible. A Muhrim is to say and act on Al-Marwah the same as what he said and did on Al-Safa except for reciting the Ayah: ﴾Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh.﴿ It is prescribed to recite this Ayah only when ascending on Al-Safa in the first round, following the example of the Prophet (peace be upon him). Then a Muhrim should descend and walk in such places wherein the Prophet (peace be upon him) walked and hurry in such places

wherein the Prophet (peace be upon him) hurried till reaching Al-Safa. He should do this seven times: going that is counted as one round and coming that is counted as one round, because the Prophet (peace be upon him) did the abovementioned, and said: (Take your (hajj) rituals from me.)

It is desirable that a Muhrim should remember and supplicate Allah (Exalted be He) much during his Sa`y as much as possible. He should be in the state of Taharah (ritual purification) from major and minor ritual impurities. Yet, performing Sa`y without being in the state of Taharah (ritual purification) suffices. It is also sufficient for a woman who menstruates or enters the period of puerperium after performing Tawaf to perform Sa`y because Taharah is not a condition for performing Sa'y, rather, it is desirable as mentioned above.

Upon finishing Sa`y a Muhrim can shave or trim his hair. Shaving is better for men. Yet it is good to trim it and postpone shaving it till after performing Hajj (pilgrimage). If he reaches Makkah close to the time of Hajj, trimming his hair is better. Thus, let him shave the hair of his head during hajj (pilgrimage) because when the Prophet (peace be upon him) and his Companions reached Makkah on the fourth of Dhul-Hijjah, he ordered those who did not bring the sacrificial animal with them

to remove the state of Ihram and trim their hair. He (peace be upon him) did not order them to shave their hair. The hair of the whole head should be trimmed, because it is not sufficient to trim part of it. Shaving part of it is insufficient. It is only permissible for women to trim their hair by taking a fingertip's length or less off each braid. It is not permissible for a woman to take more than a fingertip's length of her hair.

If a Muhrim does the above-mentioned, then his `Umrah will be accomplished successfully, praise be to Allah. Then, every thing that was unlawful for him because of Ihram becomes lawful for him unless he brought the sacrificial animal with him before entering the state of Ihram. In such a case, he should remain in the state of Ihram till he finishes both Hajj and `Umrah.

As for the one performing Hajj only or Hajj and 'Umrah in the same state of Ihram, it is an act of the Sunnah for him to end his state of Ihram after performing `Umrah and to enjoy everything that was prohibited to him during Ihram unless he brought the Hadi (sacrificial animal offerd by a pilgrim) because the Prophet (peace be upon him) ordered his Companions to to do so, and said: ("If I had not driven the Hady (sacrificial animal offered by pilgrims) with me, I would have done as I have commanded you to do (i.e. come out of the sate of Ihram).")

If a woman menstruates or enters the period of puerperium after entering the state of Ihram to perform `Umrah, then she should not perform Tawaf around the Ka`bah nor between Al-Safa and Al-Marwa until she becomes pure. When she becomes pure,

she should perform Tawaf and Sa`y and shorten her hair so as to complete her `Umrah. If she does not become pure before the Day of Tarwiyah (8th of Dhul-Hijjah), then she should enter the state of Ihram for Hajj from the place she is staying in and should walk with the people to Mina. In this case, she is to be performing Qiran Hajj (entering into ihram from the miqat with the intention of performing Hajj and `Umrah). She can do what a pilgrim does: standing at `Arafah and at Al-Mash`ar-ul-Haram (Sacred Monument), throwing the pebbles, staying overnight in Muzdalifah and Minah, slaughtering the Hady, and shortening the hair. When she becomes pure, she should perform Tawaf and Sa`y between Al-Safa and Al-Marwah; one time for each. This suffices her for both her Hajj and `Umrah based on the Hadith related by `Aishah where she menstruated after entering the state of Ihram to perform `Umrah. The Prophet (peace be upon him) said to her: (Do what all the pilgrims do except that you do not perform the Tawaf round the Ka'ba till you are pure.) (Agreed

upon by Al-Bukhari and Muslim).

When the menstruating or Al-Nufasa' woman (a newly-delivered woman/a woman in her postpartum period) throws pebbles on the Day of Sacrifice (10th of Dhul-Hijjah) and shortens her hair, she then enjoys everything that was prohibited to her during Ihram, such as wearing perfume and the like, except for practicing sexual intercourse with her husband until she completes her Hajj like the other purified women. When she performs both Tawaf and Sa`y after her purification, she is permitted to have sexual intercourse with her husband.

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Chapter on

the Ruling on assuming Ihram for Hajj on the 8th of Dhul-Hijjah and setting out for Mina

When it is the day of Tarwiyah (8th of Dhul-Hijjah), it is desirable for those staying in Makkah who are not in a state of Ihram and those intending to perform Hajj to assume Ihram for Hajj from their houses, because the Companions of the Prophet (peace be upon him) stayed in Al-Abtah and assumed Ihram for Hajj from there on the day of Tarwiyah. This was according to the command of the Prophet (peace be upon him). He (peace be upon him) did not command them to go either to Al-Bayt (the House: another name for the Ka`bah) or Al-Mizab (the spot under the drain of the Ka'bah's roof ) to assume Ihram for Hajj from there. The Prophet (peace be upon him) also did not command them to perform the Farewell Tawaf when they set out for Mina. Had this been Mashru` (Islamically acceptable), the Prophet (peace be upon him) would have taught them this. All good lies in following the example of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them).

It is desirable that one should take a ritual bath, clean oneself and wear perfume when assuming Ihram for Hajj. One should also do so when assuming Ihram for Hajj from Al-Miqat. After assuming Ihram for Hajj, it is an act of the Sunnah for pilgrims to go to Mina either before or after noon on the day of Tarwiyah. They should frequently recite Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) till throwing pebbles at the station of Jamrat-ul-`Aqabah and performing in Minah the Salahs (prayers) of Zuhr (noon), 'Asr (afternoon), Maghrib (sunset), 'Isha' (night) and Fajr (dawn). In accordance with the Sunnah, each prayer should be performed at its appointed time in Qasr (shortened form). They should not be combined together. There is, however, no Qasr for Maghrib and Fajr prayers.

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There is no distinction between the residents of Makkah and others on this count, because the Prophet (peace be upon him) led Qasr prayers in which both the residents of Makkah and others were present in Mina, `Arafah, and Muzdalifah He did not command the residents of Makkah to perform prayers in full. Had this been obligatory on them, the Prophet (peace be upon him) would have definitely explained this to them.

After sunrise on the day of `Arafah (9th of Dhul-Hijjah), the pilgrims should go from Mina to `Arafah. In accordance with the Sunnah, they should stay at Namirah till mid-noon if it is possible to do so, because this was done by the Prophet (peace be upon him).

After midday the Imam or his deputy should deliver a suitable sermon regarding the Day of `Arafat and the following day in order to instruct the pilgrim in Shari'ah. The speaker should exhort people to have piety, sincerity in Faith and firm belief in the Oneness of Allah, and to be sincerely devoted to Him in all their deeds. He should make them refrain from the forbidden things and ask them to

adhere closely to the Qur'an and the Sunnah. He should urge them to take the Qur'an and the Sunnah as the norm for resolving their matters. For all these points, the Prophet's (peace be upon him) example should be followed. After the sermon, the pilgrim should pray Zhuhr and `Asr together, in accordance with the Prophet's (peace be upon him) example and make them in the Qasr (shortened) form with a single Adhan (Call to prayers) and two Iqamahs because this was done by the Prophet (peace be upon him). Narrated by Muslim from the Hadith of Jabir (may Allah be pleased with him).

People should then stand at `Arafah. It should be known that the whole place of 'Arafah is fit for standing except for Batn- `Urnah. It is desirable to face Al-Qiblah and Jabal Ar-Rahmah (the Mount of Mercy) if possible. During his standing, it is desirable for the pilgrim to strive to his utmost in remembering Allah, invoking and supplicating Him in every possible mode

while raising his hands. Reciting Talbiyah or parts of the Qur'an is good. It is an act of the Sunnah to say many times: "La ilaha illa Allah wahdahu la sharika lah, lahul-Mulk wa-lahul-Hamd, yuhyi wa yumit wa huwa 'ala kulli shai'in qadir (There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He gives life and causes death and He is Potent over everything)", because it was reported from the Prophet (peace be upon him) that he said: ﴿ The best supplication is the supplication of the day of 'Arafah. And the best that I and the Prophets before me said is: "There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He gives life and causes death and He is Potent over everything."﴾ It is also authentically reported that the Prophet (peace be upon him) said: ﴿The dearest words to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), Wa la ilaha illa-Allah (There is no god except Allah), Allahu Akbar (Allah is the Greatest).﴾

These utterances should be recited frequently with full conviction from the depths of one's heart. Likewise, other supplications as endorsed by Shari'ah should also be recited at all times. They should be especially offered at 'Arafat on this great day. One should make a selection of comprehensive supplications reiterating Allah's remembrance,

especially the following: "Subhana Allah-i-wa-bihamdih, subhana Allah-i-al-`azim (Glory is to Allah and praise is due to Him, the Ever-Greatest)." La ilaha illa anta subhanaka inni kuntu mina az-zalimin (There is no god except You; Glorified are You. Indeed, I have been of the wrongdoers.)

La ilaha illa Allah, wala na`budu illa iyyahu, lahu an-ni`mah walahu al-fadl walahu ath-thana` al-hasan, la ilaha illa Allah mukhlisina lahu ad-din, wa-law kariha al-kafirun (There is none worthy of worship (in truth) but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is none worthy of worship (in truth) but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it."

La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)!

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

"Allahumma aslih li dini alladhi huwa 'ismatu amri, wa aslih li dunyaya allati fiha ma'ashi, wa aslih li akhirati allati ilayha ma'adi, waj'al al-hayata ziyadatan li fi kulli khayr, wa'l-mawta rahatan li min kulli sharr (O Allah, reform i.e. make pure and sincere, my religious commitment which is the foundation of my life, and reform my worldly affairs in which is my livelihood, and grant me good in the Hereafter to which is my return. Make my life a means of accumulating good, and make death a

respite for me from all evil)."

"A'udhu billahi min jahdil bala'i, wa darak ash-shaqaa'i, wa su' al-qada'i, wa shamatat al-a'da'" (I seek refuge with Allah, against any severe trial and bad misfortune, and adverse judgement and the strategies of the enemies."

"Allahumma inni a'udhu bika min al-hammi wal hazan, wa min al-'ajzi wal kasal, wa min al-jubni wal bukhl, wa min al-ma'thami wal maghram, wa min ghalabat ad-dayni wa qahri ar-rijal. A'udhu bika Allahumma minal barsi, wal jununi, wal judhami, wa min sayyi'il asqaami (O Allah! I seek refuge with You against worry, sorrow, helplessness, laziness, cowardice, miserliness, sin and debt, and the burden of indebtedness and overpowering of men. O Allah! I seek refuge with You against leprosy, black leprosy, madness and other foul diseases.)

Allahumma inni as'aluka al-'afwa wal-`afiyata fi a-ddunya wal-akhirah. (O Allah! I seek from You forgiveness and security in both this world and the Hereafter.)

Allahumma inni as'aluka al-'afwa wal-`afiyata fi dini wa dunyaya wa ahli wa mali.(O Allah! I ask You for forgiveness and health regarding my Faith, my world, my family and my possessions.)

"Allahumma ustur `awrati, wa amin raw`ati, wahfadhni min bayni yadayya wa min khalfi wa'an yamini, wa'an shimaali, wa min fawqi, wa a'udhu bi`azhamatika an ughtaala min tahti (O Allah! cover my defects and save me from fear. Protect me from my right and from my left, and from above and from before me and from behind me. I seek refuge with You by Your Greatness lest I may be murdered from beneath me.)

"Allahumma ighfir li khati'ati wa jahli wa israfi fi amri wa ma anta a'lamu bihi minni (O Allah! Forgive my lapses, ignorance and excess in trespasses which You know better than me.)

Allahumma ighfir li jiddi wa hazli, wa khata'i wa `amdi, wa kullu dhalika `indi. (O Allah! Forgive my sins and bad wills, seriousness and jokes, lapses and all that is with me.)

"Allahumma ighfir li ma qaddamtu wama akhkhartu, wama asrartu wama a'lantu, wama anta alamu bihi minni, anta al-muqaddimu wa anta al-mu'akhkhiru wa anta 'ala kulli sha'in qadir. (O Allah! Forgive me what I did earlier and what I did later. And what I did openly and what I did secretly, and that which You know better than me. You Alone can make one progress or draw backward, and You alone have power over everything.)

Allahumma inni as'aluka ath-thabata fi al-amri, wal-`azimata `ala ar-rushdi, wa as'aluka shukra ni'matika wa- husna `ibadatika, wa as'aluka qalban saliman wa lisanan sadiqan, wa as'aluka min khairi ma ta'lamu, wa a'udhu bika min shari ma ta'lamu, wa astaghfiruka lima ta'lamu innaka `allamu al-ghuyub. (O Allah! I seek from You firmness in all matters, and steadfastness on the right path. I seek from You strength to thank You for Your graces and to worship You properly. I seek from You a rightly-guided heart, and a truthful tongue. I seek from You the best which You know. I seek refuge with You against any such evils which You know. I seek forgiveness for the sins which You know. Verily, You know the Unseen.)

Allahumma rabban an-nabiyi Muhammad, `alaihi as-salatu was-salaamu, ighfir li dhanbi wa adh-hib ghaidha qalbi, wa a'idhni min mudhillati al-fitani ma abqaitani (O Allah! Lord of the Messenger Muhammad (peace be upon him), forgive my sins and cleanse my heart from anger and give me protection against misleading affliction as long as You want me to be alive.)

"Allahumma rabba as-samawati wa rabba al-ardi, wa rabba al-`arshi al- azhim, rabbuna wa rabbu kulli shai'in, faliqul habbi wan-nawa, munzilut taurati

wal Injeeli wal Qur'ani, a'udhu bika min shari kulli shai'in anta aakhidhun bi nasiyatihi, antal awalu falaysa qablaka shai'un, wa antal aakhiru falaysa ba'daka shai'un, wa anta adh-zhahiru falaysa fawqaka shai'un, wa anta al-ba'tinu falaysa dunaka shai'un, iqdi `annid dayna wa aghnini minal faqri (O Allah! Lord of the heavens and the earth and Lord of the Great Throne! O Lord of us and of everything, O You Who causes the seed grain and the fruit-stone to split and sprout. You sent down the Torah, the Gospel and the Qur'an. I seek refuge with You against the evil of everything whose forehead is held in Your Hands. You are the First; nothing precedes You. You are the Last; nothing succeeds You. You are the Most High, nothing is above You. You are the All-Aware of the secrets and whatever is concealed, there is no one more aware than you. Pay my debts on my behalf and make me impervious to destitution.)

Allahumma a'ti nafsi taqwaha, wa zakkiha anta khayru man zakkaaha, anta waliyuha wa mawlaha. Allahumma inni a'udhu bika minal `ajzi, wal kasali, a'udhu bika min al-jubn wal hirami, wal bukhl, wa a'udhu bika min `adhabil qabr (O Allah! grant me Your fear and purify my soul as You are the Best Purifier. You Alone are its Protector and Guardian. O Allah! I seek refuge with You against helplessness and laziness, I seek refuge with You against cowardice, old age, and misery and I seek refuge with You against the penalty of the grave.)

"Allaumma laka aslamtu, wa bika amantu, wa `alayka tawakkaltu, wa ilayka anabtu, wa bika khasamtu, a'udhu bi `izzatika an tudillani, la ilaha illa anta. Anta al-hayyu al-ladhi la yamutu wal jinnu wal-insu yamutuna. (O Allah! I became obedient to You and believed in You, reposed Faith in You, turned to You and fought by You. I seek refuge with Your honor lest You should leave me astray. There is no true god other than You. You are the Ever-Alive. You never die while the jinn and the human beings die."

Allahumma inni a'udhu bika min `ilmin la yanfa'u wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha. (O Allah! I seek refuge with You against such knowledge that does not profit and against such a heart which does not fear and against such a self which is never satiated and against a supplication which is never answered.)

"Allahumma jannibni munkarat al-akhlaqi wal-a'mali wal-ahwa'i wal adwa'i (O Allah! I seek Your protection from every evil conduct, bad deeds, desires and diseases.)

"Allahumma alhimni rushdi, wa a'idhni min shari nafsi. (O Allah! Inspire me with guidance and save me from the evil of myself.)

"Allahumma ikfini bi halalika `an haramika, wa aghnini bi fadlika `aman siwaka (O Allah, provide me with lawful (Halal) livelihood, adequate to my needs instead of that which is unlawful (Haram) and make me suffice with Your graces, needing nothing from anyone else.)

Allahumma inni as'aluka al-huda wattuqa, wal `afafa wal ghina (O Allah! I seek from You guidance, piety, chastity and richness.)

Allahumma inni as'alukal huda was sadad (O Allah! I seek from You guidance and well- being.)

Allahumma inni as'aluka min al-khayri kullihi 'ajilihi wa aajilihi ma 'alimtu minhu wa ma lam a'lam, wa a'udhu bika min ash-shari kullihi `aajilihi wa aajilihi ma `alimtu minhu wa malam a'alam, wa as'aluka min khayri ma sa'alaka minhu abduka wa nabiyyuka Muhammad (peace be upon him), wa a'udhu bika min shari masta'adha minhu `abduka wa nabiyyuka Muhammad (peace be upon him) (O Allah! I seek from You every goodness; sooner or later, which I would know or would not know. I seek refuge with You against every evil, sooner or later, which I would know and which I would not know. I seek from You the best, which had been sought by Your slave and Messenger Muhammad (peace be upon him). And I seek refuge against the evil of all such things from which protection had been sought by Your slave and Messenger Muhammad (peace be upon him).)

"Allahumma inni as'aluka al-jannata wama qarraba ilayha min qawlin aw 'amal, wa a'udhu bika min an-nar wa ma qarraba ilayha min qawlin aw 'amal, wa as'aluka an taj`ala kulla qada'in qadaytahu li khayran (O Allah! I seek from You Jannah (Paradise) and any such deed or word which may bring me closer to Jannah. I seek refuge with You from Hell-fire and from any such deed or word which may bring me closer to Hell-fire and I ask You to make good every fate You have ordained for me.)

"La ilaha illa Allah, wahdahu la sharika lahu, lahul mulku wa lahu al-hamdu, yuhyi wa yumitu, biyadihi al-khayr, wa huwa `ala kulli shai'in Qadir. Subhana Allah, wa al-hamdu lillah, wa la ilaha illa Allah, wa Allahu Akbar, wala hawla wala quwwata illa billah al-aliyyi al- `adhIm. (There is no true god other than Allah. He is Alone, having no partner. To Him belongs the kingdom and all praise. He causes life and death. In His Hands is all goodness. And He has power over everything. Glory is to Allah and praise is for Allah. There is no true god other than Allah and Allah is All-Great. There is no power and strength except with Allah the All- Mighty, the All-Exalted."

Allahumma salli ala Muhammad, wa `ala ali Munammad, kama sallayta `ala ibrahim, wa `ala ali Ibrahim, innaka Hamidum Majid, wa barik `ala Muhammad, wa `ala ali Muhammad, kama barakta `ala Ibrahim, wa `ala ali Ibrahim, innaka Hamidum Majid (O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim. You are indeed Praiseworthy and Glorious. Grant favors to Muhammad and the family of Muhammad as You have granted favors to Ibrahim and the family of Ibrahim. You are indeed Praiseworthy and Glorious."

﴾Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴿

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At this Great Station, it is desirable for a pilgrim to repeat the previous Adhkar and supplications, other Adhkar and supplications of the same meaning, as well as asking Allah to send His prayers on the Prophet (peace be upon him). The pilgrim should supplicate Allah (Exalted be He) persistently and ask his Lord for the good of the world and the Hereafter. When supplicating, the Prophet (peace be upon him) used to repeat supplications thrice. Thus, we should follow in his footsteps (peace be upon him).

In this station, Muslims should turn fully to Allah (Exalted be He), seek His help, be full of submission and bow to Him, displaying the utmost modesty and expecting His Mercy and forgiveness. They should fear His punishment and displeasure. One should recall his sins and repent sincerely on that great day of a large congregation. On this particular day Allah is Bountiful towards His slaves and takes pride in them before His angels. On this particular day, Allah (Exalted be He) releases many people from Hell. Satan is never seen more belittled and beaten as on the Day of 'Arafat, except on the Day of Badr. Satan witnesses Allah's plentiful Mercy and Blessings towards His slaves and the large number of people who are set free and pardoned.

It is mentioned in Sahih Muslim on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾ There is no day on which Allah sets free more servants from

the Fire than on the Day of `Arafah. He draws near, then praises them to the angels, saying: What do these people want?》

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Muslims should therefore show goodness and humiliate their sworn enemy; Satan. They should agonize Satan by expressing remembrance of Allah and supplicating Him and by seeking forgiveness for all their sins and by their repentance. Till sunset, the pilgrim should remain engaged in remembering Allah and supplicating while crying with all one's heart. After sunset, people should return calmly to Muzdalifah. Also, in accordance with the Prophet's (peace be upon him) practice, they should frequently recite Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) and hurry when it is spacious enough to do so. It is not permissible to leave before sunset, because the Prophet (peace be upon him) remained standing there till sunset and said: 《Take your (Hajj) rituals from me.》

When reaching Muzdalifah, pilgrims should immediately offer the prayers of Maghrib (as three Rak`ahs) and `Isha (as two Rak`ahs) combined with a single Adhan and two Iqamahs, because the Prophet (peace be upon him) did the same. People should reach Muzdalifah at the time of either Maghrib or `Isha.

It is incorrect to start collecting pebbles when arriving at Muzdalifah before offering prayers. The Prophet (peace be upon him) directed his Companions to collect pebbles only after returning from Al-Mash'ar Al-Haram to Mina.

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One may collect pebbles wherever possible. This is not exclusive to Muzdalifah. It is equally lawful to pick up pebbles at Mina. In accordance with the Prophet's (peace be upon him) practice only seven pebbles are to be cast on the first day. On the remaining three days, 21 pebbles are to be picked up from Mina every day and all the three Jamrat (devils) should be stoned.

It is not desirable to wash the pebbles. Neither the Prophet (peace be upon him) nor his Companions used to wash the pebbles. The pebbles that are used should not be re-used.

The pilgrim should spend the night at Muzdalifah. However, those who are weak as well as women and children may be sent to Mina after midnight, as is evident from the Hadith reported by `Aishah, Umm Salamah and others. As for other pilgrims, it is essential that they stay at Al-Muzdalifah until they perform Fajr prayer. After Fajr prayer, they should stand facing the Qiblah in front of Al-Mash'ar Al-Haram, and remember and glorify Allah (Exalted be He), and offer supplications as much as possible till it gets bright in the morning. It is desirable to raise one's hands while supplicating. Standing at any place in Muzdalifah suffices them. It is not, however, necessary that the pilgrim should stand beside or ascend Al-Mash'ar Al-Haram, because the Prophet (peace be upon him) said: 《I stood here (i.e. near Al-Mash'ar Al-Haram) but the whole of Al-Muzdalifah is fit for standing.》 Narrated by Muslim in his book of Sahih (authentich) Ahadith.

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When it is bright in the morning, people should move towards Mina before sunrise. They should recite Talbiyah as much as possible on their way. When reaching the valley of Muhassar (a place of torment in the past), they should hurry.

After reaching Mina, they should stop reciting Talbiyah as they draw close to Jamrat-ul-`Aqabah (the closest stone pillar to Makkah). Soon after reaching there they should cast seven pebbles one after

another. At each time they should raise their hands and say: "Allahu Akbar" (Allah is Most-Great). It is desirable that they should be cast from inside the valley while Al-Ka`bah is on the left and Mina is on the right, because this was the practice of the Prophet (peace be upon him). However, if one casts a pebble from the other side and it hits the place, it is all right. It is not necessary that the pebbles remain in the place where they were thrown. Rather, it is necessary that they hit it. If a pebble hit the target and then moved away, there is no harm. This is the view of scholars including Imam Nawawi (may Allah be merciful with him) as stated in Sharh Al-Muhadh-dhab. The pebbles should be small in size, a bit bigger than a chickpea.

After casting the pebbles, one should slaughter the sacrificial animal. At the time of ritual slaughter, one should say: ﴾Bismillahi wa Allahu Akbar, Allahumma hadha minka wa laka (In the Name of Allah. Allah is Most Great. O Allah! This is from You and for You.)﴿ The animal should be laid facing the Qiblah. The camel should be slaughtered in the standing position with its left leg tied whereas cows and sheep should be slaughtered while they lie on their left side. If one slaughters the animal in a direction other than that of the Qiblah,

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he would miss performing a Sunnah even though the ritual slaughtering will be acceptable. It is an act of the Sunnah to let the animal face the Qiblah. This is not, however, an obligatory act. It is desirable to distribute the meat of one's animal among the poor after eating some of it, as Allah (Exalted be He) has directed: ﴾Then eat thereof and feed therewith the poor having a hard time.﴿

According to the soundest view of religious scholars, the period for sacrifice is up to the sunset on the third day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Thus, it extends over the Day of Sacrifice (10th of Dhul-Hijjah) and for three consecutive days.

After the ritual slaughter of the animal, a pilgrim should shave his head or shorten his hair. The former is, however, preferable, for the Prophet (peace be upon him) prayed thrice for forgiveness and mercy for those who do the former and only once for the latter. It is not enough to get only part of the hair cut; the hair of the whole head should be cut (evenly). A woman should cut off a lock of a finger's length.

After throwing Jamrat of Al-'Aqabah and shaving the head, the person in Ihram is free to have all the things which had been prohibited during the state of Ihram except sexual intercourse. This Tahalul (removal of the ritual state for Hajj and `Umrah) is the first phase of lifting the restrictions. Then in accordance with the Prophet's Sunnah, a pilgrim can apply perfume and go to Makkah to perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). `Aishah (may Allah be pleased with her) said: ﴾I used to perfume the Messenger of Allah (peace be upon him), for his Ihram before offering Ihram, and when he removed Ihram before offering Tawaf.﴿ Narrated by

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Al-Bukhary and Muslim. This Tawaf is known as Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Tawaful-Ziyarah (visit circumambulation). It is an obligatory part of Hajj and without it one's Hajj is not performed properly. The Qur'an clarifies this point: ﴾Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).﴿

After Tawaf and offering two Rak'ah of prayer behind Maqam Ibrahim (the station of Ibrahim), one should perform Sa'y between Al-Safa and Al-Marwah if one is performing Hajj At-Tamattu'. This Sa'y should be counted towards his Hajj whereas the earlier Sa'y was for his `Umrah.

It is not sufficient for the person performing Hajj At-Tamattu' to perform just a single Sa'y. This is according to the soundest opinion of Scholars in the light of `Aishah's report (may Allah be pleased

with her) who said: ﴾We went out to Mecca with the Messenger of Allah (peace be upon him)...﴿ She added, the Prophet (peace be upon him) said: ﴾He who has the Hady (sacrificial animal) with him should put on Ihram for Hajj along with 'Umrah, and should not put it off until he has completed them (both Hajj and 'Umrah).﴿ She further added: ﴾Those who had put on Ihram for `Umrah were free only after the Tawaf of Ka'bah and Sa'y between As-Safa and Al-Marwah. They then resumed their usual life and when they returned after Hajj from Mina, they performed another Tawaf for their Hajj.﴿ Narrated by Al-Bukhary and Muslim.

`Aishah's statement that those who had put on Ihram for `Umrah performed another Tawaf on their return from Mina after Hajj means that this Tawaf refers to that of Al-Safa and Al-Marwah and this is the best explanation of the above report (the word Tawaf was used figuratively for Sa'y).

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It is not a sound opinion to think that `Aishah's reference is to Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), as Tawaf-ul-Ifadah is a compulsory ritual for everyone and it was already done. The above reference is to a particular Tawaf which is exclusive for one performing Hajj At-Tamattu', i.e., the Say (Tawaf) of Al-Safa and Al-Marwah performed on return from Mina after the completion of Hajj. Praise be to Allah, this point is crystal clear and the same is subscribed to by the majority of scholars. Furthermore, it is endorsed by `Abdullah ibn `Abbas's report which is cited by Imam Al-Bukhary in his Book of Sahih (authentic) Hadiths: "Abdullah ibn `Abbas (may Allah be pleased with them both) was asked about ﴾Hajj At-Tamattu'. He explained: Muhajirun (Emigrants from Makkah to Madinah), Ansar (Helpers, inhabitants of Madinah who supported the Prophet) and wives of the Prophet (peace be upon him) put on Ihram for the Farewell Pilgrimage and we too, put on Ihram. When we reached Makkah, the Prophet (peace be upon him) directed us to convert our Ihram of Hajj into that for `Umrah, except those who had the sacrificial animals. We, therefore, performed the Tawaf of Ka'bah and walked between As-Safa and Al-Marwah. We then approached our women and dressed in ordinary clothes. The Prophet (peace be upon him) further directed those who had the sacrificial animals not to do so as they would not be free unless the sacrificial animals reached their destination, i.e. Mina. On the evening of the 8th of Dhul-Hijjah, he ordered us to put on Ihram for Hajj. Then we finished all the rites of Hajj and returned to Makkah and performed the Tawaf of the Ka'bah and Sa'y of As-Safa and Al-Marwah again." ﴿ The above detailed report illustrates the point made that one performing Hajj At-Tamattu' should perform Sa'y twice. And Allah knows best.

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As for the report recorded by Muslim and narrated by Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) and his Companions had performed only a single Tawaf between Al-Safa and Al-Marwah, it refers to only those Companions who had brought with them the sacrificial animals. This is because they had remained in their Ihram along with the Prophet (peace be upon him). They were only free after accomplishing both Hajj and `Umrah. The Prophet (peace be upon him) too, had put on Ihram for both Hajj and `Umrah. He directed those carrying the sacrificial animals to put on Ihram for both Hajj and Umrah and to observe all restrictions until they had accomplished both Hajj and `Umrah because this is the case in Hajj Al- Qiran. So those who do both Hajj and `Umrah should perform a single Sa`y as is evident from the above report narrated by Jabir and other authentic reports.

As for the one who puts on Ihram only for Hajj and continues in the same state of Ihram till the day of sacrifice, he too, should perform a single Sa'y. Therefore, when the Qarin (one who performs Qiran Hajj (combining Hajj and `Umrah simultaneously)) or Mufrid (one who performs Ifrad Hajj

(performing Hajj only)) performs Sa'y after Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah), it would suffice for the Sa'y after Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). This resolves the contradiction of the reports on the authority of `Aishah, `Abdullah ibn `Abbas and Jabir (may Allah be pleased with them). Also, it enables one to follow all the relevant Ahadith.

This resolution is further explained in that the authentic reports narrated by `Aishah and Ibn `Abbas point to the second Sa'y for those performing Hajj At-Tamattu' while Jabir's report negates this view. However, according to the principles of Hadith science and Usul-ul-Fiqh (principles of Islamic jurisprudence), a positive version is preferable to a negative one. May Allah (may He be Exalted and Glorified) enable us to choose the right! There is neither might nor power except with Allah.

Chapter

on the best things that pilgrims should offer on the Day of Nahr

It is preferable for a pilgrim to observe these four matters on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) in the aforementioned order starting by throwing Jamrat-ul-`Aqabah (the closest stone pillar to Makkah), then slaughtering, then shaving or shortening the hair and after that circumambulating around the House (Ka`bah) for the one who offers Pilgrimage only. If a person offers Tamattu` Hajj (combining Hajj and `Umrah with a break in between), he should perform Sa`y (going between Safa and Marwah during Hajj) as well. This applies to the person who performs Pilgrimage only and the person who performs Qiran Hajj (combining Hajj and `Umrah simultaneously) if they do not perform Sa`y along with Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). There is no harm to neglect this order because it is authentically reported that the Prophet (peace be upon him) permitted that. Accordingly, there is no harm to offer Sa`y before Tawaf as they are among the acts done on the Day of Nahr and therefore, it is included in the following saying of the Companion, ('So on that day, when the Prophet (peace be upon him) was asked about anything (as regards the ritual of Pilgrimage) performed before or after its due time, his reply was, "Do it (now) and there is no harm."') Moreover, there can be forgetfulness or ignorance of this later ruling and thereupon it should be included in this general Hadith as well as the ease that this involves. It is authentically reported that

(the Prophet (peace be upon him) was asked about a person who performed Sa`y before Tawaf. He said, "No harm.") (Related by Abu Dawud on the authority of Usamah Ibn Sharik with an authentic Isnad (chain of transmission)). This Hadith clarifies that it is undoubtedly included in the general meaning of the Hadith. May Allah grant us success.

A pilgrim performs complete Tahalul (removal of the ritual state for Hajj and `Umrah) by doing three things: throwing Jamrat-ul-`Aqabah, shaving or shortening the hair and Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) along with offering Sa`y after it for those who were mentioned previously. When a pilgrim does any of these three things every thing that had been forbidden to him because of Ihram is permitted to him and including having sexual intercourse and applying perfume and other things and if he/she performs two of them, everything which was prohibited for him by Ihram is permitted except for having sexual intercourse and the latter case is called the first Tahallul.

It is recommended for a pilgrim to drink Zamzam water until he is satisfied and say the useful supplications that he knows. It is reported that the Prophet (peace be upon him) said that the water of Zamzam is for whatever it is drunk for. It is reported in Sahih of Muslim on the authority of Abu

Dharr that the Prophet (peace be upon him) said concerning the water of Zamzam, "It is nourishing." In the narration of the Hadith by Abu Dawud, the Prophet (peace be upon him) said, ﴾And [it is] a cure of illnesses.﴿

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After performing Tawaf-ul-Ifadah, and Sa`y by those who are required to offer Sa`y, pilgrims return to Mina and stay there for three days and nights. Also, they throw the three pebbles on every day of the three days after midday and it is obligatory to throw them orderly as illustrated below.

A pilgrim starts with the first Jamarah, which lies after Al-Khif Masjid (mosque). He should use seven pebbles and throw them successively raising his hand with every pebble. It is an act of the Sunnah to precede it in place, make it at his left side, direct himself toward the Qiblah (direction faced for Prayer towards the Ka`bah), raise his hands and say many supplications.

After that, a pilgrim throws the second Jamarah in the same way but here it is an act of the Sunnah to advance a little after throwing and make the Jamarah Al-`Qabah at his right side. Then, he should throw the third Jamarah and should not stop there any more.

On the second day of Tashriq, a pilgrim throws the Jamarahs in the same manner that was mentioned previously following the example of the Prophet (peace be upon him).

Throwing the pebbles on the first two of the Days of Tashriq is one of the obligations of Hajj and likewise spending the night at Mina on the first and second nights but those who undertake the task of providing service to the pilgrims are excused from this obligation.

Then, after throwing pebbles on these two days, those who opt to hasten to

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leave Mina are allowed to do so and such a person should go out before sunset and if he stays on and spends the third night to throw the Jamarahs on the third day, it is better and more rewarded. Allah (Exalted be He) says, ﴾And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him)﴿ The Prophet (peace be upon him) permitted people who want to hasten to leave Mina but he did not do so and stayed at Mina till he had thrown the Jamarahs on the thirteenth day after midday and after that he left before offering Zhuhr (Noon) Prayer.

It is permissible for the guardian of a child, male or female, to throw the Jamarahs of `Aqabah and other Jamarahs on the behalf of his/her child after he throws for himself/herself if the child is unable to do it. This is according to the Hadith of Jabir (may Allah be pleased with him) who said, ﴾Women and children accompanied us when we performed Hajj with the Prophet (peace be upon him). We stoned and said Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) on behalf of the children.﴿ (Narrated by Ibn Majah)

If one cannot throw the pebbles due to some illness or being of old age, it is permissible for him to authorize someone to throw the pebbles on his behalf. This is based on the saying of Allah (Exalted be He), ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, those who are disabled and weak and cannot jostle against people at the Jamarahs, as the time of throwing may pass and no making up for throwing is there, may

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deputize others only for that but not in the other rituals of Pilgrimage such as Ihram even if a person

offers Pilgrimage as an act of the Sunnah. This is because if a person entered the state of Ihram to Hajj or `Umraha, he should complete them even if he performs them voluntarily. Allah (Exalted be He) says, (And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.) Moreover, the time of Tawaf and Sa`y is long in contrast with the time of throwing.

There is no doubt that staying in `Arafah and spending the night in Muzdalifah and Mina is short as well but those who are disabled can accomplish these obligations by themselves even if this involved some hardship unlike carrying out the throwing of the pebbles and it is reported that the Salaf (righteous predecessor) allowed deputation in this obligation for those who were unable but not in other obligations.

Indeed, the matter of performing acts of worship is only for Allah (Exalted be He) and no one can legislate any act without evidence from Shari`ah. However, it is permissible for the authorized person to throw for both himself and after that for the person who authorized him in the same time at each stage of throwing the three pebbles and he does not have to complete throwing the three Jamarahs for himself and then return to start those of the other person. This is according to the more sound of the two opinions of scholars as no evidence in support of that and it involves hardship. Allah (Exalted be He) says, (and has not laid upon you in religion any hardship) The Prophet

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(peace be upon him) said, (Ease and do not harden i.e. people's affairs.") Moreover, it was not reported that when the Prophet's companions threw on behalf of their children and the disabled that they did so and if it had happened, it would have reached us, for it is worthy of reporting. Finally, Allah knows best.

Chapter on

the obligation of offering a sacrifice for a pilgrim who is performing Tamattu` or Qiran Hajj

If a pilgrim, who is not a resident of Makkah, is offering Tamattu`(combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously), they should offer a sacrifice i.e. a sheep, one seventh of a Badanah (camel), or one seventh of a cow. It should be offered from Halal (lawful) money and good gains, for Allah is Good and accepts only that which is good.

A Muslim should also abstain from asking people for a Hady (sacrificial animal offered by pilgrims) or other such things, whether they are kings or other people if he can afford to purchase one and dispense with asking people. This is according to the numerous Hadith reported from the Prophet (peace be upon him) on the discouragement and censuring of begging

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and praising those who abstain from it.

If the person performing Tamattu` or Qiran Hajj is unable to offer Hady, he should fast three days during Hajj and seven on returning to his home. Furthermore, he is given the freedom to choose regarding fasting the three days; either to fast them before the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), or during the Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah). Allah (Exalted be He) says: ﴿and whosoever performs the 'Umrah in the months of Hajj before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah).﴾ .

It is related in the Sahih (authentic) Book of Hadith of Al-Bukhari on the authority of `Aishah and Ibn `Umar (may Allah be pleased with them) that they said: ﴿ It is not permissible to fast the days of Tashriq except for pilgrims who do not find a sacrifice. ﴾ This saying is equal in authority to the Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). However, it is better to fast the three days prior to the Day of `Arafah (9th of Dhul-Hijjah), so that the pilgrim would not fast this day, since the Prophet (peace be upon him) did not fast on the Day of `Arafah and he prohibited fasting for those who are standing upon the mount of `Arafah. The wisdom underlying this ruling is to be more active and able to offer Dhikr (remembrance of Allah) and Du`a' (supplication). It is also permissible to fast these three days consecutively or separately. The same applies to the seven days; for neither Allah (Glorified be He) nor His Messenger (peace be upon him) stipulated them to be fasted in sequence.

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It is better for the pilgrim to delay fasting the seven days until he returns home, for Allah (Exalted be He) says: ﴿and seven days after his return (to his home)﴾

Observing Sawm (fast) when a person cannot afford a Hady is indeed better than begging from kings or anyone else but if anyone has been given it without begging or humiliation, this is acceptable, even for a person who performs Hajj on behalf of someone else unless those who delegate this person stipulate that he should purchase the Hady from the money that was paid. As for what is observed by some people regarding their asking for a Hady from the government or other parties in the name of persons whom they falsely mention, this is definitely prohibited, for it involves unlawful earning. May Allah save us and all Muslims from this!

A chapter on

the obligation of enjoining the right for pilgrims and others

One of the greatest obligations on pilgrims and others is to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and maintain the Five Obligatory Daily Prayers in congregation, as Allah (Exalted be He) has ordained in His Book and through the tongue of His Messenger (peace be upon him).

What many of those who reside in Makkah and other places do when they offer the Salah in their houses and leave the Masjids (mosques) is wrong and inconsistent with the Shari`ah (Islamic law).

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Therefore, it should be prohibited and people have to be ordered to maintain offering the Salah in Masjids, for it is authentically reported that the Prophet (peace be upon him) said to Ibn Um Maktum (may Allah be pleased with him) when he asked him (peace be upon him) to give him permission to pray in his house because he was blind and lived far from the Masjid: ("Do you hear the call for prayer?" The man said: "Yes". He (peace be upon him) said: "Then respond.") According to another narration: (I do not find a Rukhsah (concession) for you.) He (peace be upon him) also said: (I was about to order the Salah (to be established) and when it was established, I would order a man to lead the people (in Salah). I would then go to people who did not attend the Salah and burn their houses over them.) It is also related in the Sunan (Hadith compilations classified by jurisprudential themes) of Ibn Majah and others with a Hasan (good) Isnad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: (Anyone who hears the call (for Prayer) but does not come, has no Salah (i.e. his individual Prayer will not count), unless there is a (lawful) excuse.) It is also related in Sahih (authentic) book of Hadith by Muslim on the authority of Ibn Mas`ud

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(may Allah be pleased with him) that he said: "Anyone who would be pleased to meet Allah tomorrow (i.e. when they die) as a Muslim, should maintain these Prayers (i.e. the Five Daily Obligatory Prayers) when the call for them is given, for they are among the ways of guidance which Allah has prescribed for your Prophet (peace be upon him), but if you offer the Salah in your homes as this one who does not attend, you will have abandoned the way of your Prophet (peace be upon him). If you abandon the way of your Prophet (peace be upon him), you will go astray. No man purifies himself and does this well, then goes to one of these Masjids (mosques), but for every step he takes, Allah will record for him one good deed, raise him thereby one degree in status, and will erase for him one misdeed. I saw us (at the time of the Prophet (peace be upon him) when no one ever stayed behind from these Salah except a hypocrite who was well-known for his hypocrisy. A

man would come swaying and held up by two others so that he could stand in the row." .

Pilgrims, as well as other people, should avoid the Prohibitions of Allah (Exalted be He) and beware of indulging in them such as committing Zina (premarital sexual intercourse and/or adultery), sodomy, burglary, dealing with Riba, usurping orphans' money, cheating in transactions, betraying a trust, drinking intoxicants and smoking tobacco, applying Isbal (lengthening and trailing clothing below the ankles), showing arrogance, having envy, dissimulation, engaging in Ghibah (backbiting), Namimah (tale-bearing), mocking Muslims, using entertainment/musical instruments such as CDs; lutes, rebecks, clarinets and the like, listening to songs and

other means such as radios. This is in addition to playing backgammon, chess, and gambling and drawing pictures of animate beings and accepting that. All these are prohibitions imposed by Allah (Exalted be He) upon His Servants at all times everywhere. Thus, all pilgrims and others among the residents of Makkah should be warned more than others against that, since sins which are committed in this Secure Town are the worst of all and their punishment is the most grievous. Allah (Exalted be He) says: ﴾and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.﴿ If Allah (Exalted be He) has threatened whoever wants to commit wrong or evil actions in Al-Haram (all areas within the Sacred Sanctuary of Makkah) unjustly with stern punishment, how will it be for whoever actually commits such things? Undoubtedly, it will be severe and worse. Accordingly, we should beware of committing these sins or any others.

Pilgrims will not be forgiven and their Hajj will not be dutifully fulfilled unless they guard themselves against committing such sins or other sins, which Allah (Exalted be He) has prohibited them from, as in the Hadith reported that the Prophet (peace be upon him) said: ﴾Anyone who performs Hajj; neither has sexual relation (in respect of spouses), nor commit sins, will return (free of sins) as on

the day their mother gave birth to them ﴿ .

The worst acts of Munkar include supplicating, appealing, vowing and sacrificing to the deceased in hope of their intercession

before Allah and their help in recovering patients or bringing back those who are absent and the like.

This is one of the acts of major Shirk (associating others with Allah in His Divinity or worship), which Allah has forbidden. It is also the belief of the Mushrikin (those who associate others with Allah in His Divinity or worship) at the time of Jahiliyyah (pre-Islamic time of ignorance). Allah (may He be Exated) has sent messengers and books to deny and prohibit this.

Thus, each of the pilgrims and others should beware of this, They should repent to Allah (Exalted be He) of any past sinful deeds and perform a new Hajj after the observance of Tawbah (repentance) of this, since major Shirk wipes out all (good) deeds, as Allah (Exalted be He) says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿

There are several types of minor Shirk including swearing by other than Allah such as swearing by the Prophet (peace be upon him), the Ka`bah, Amanah (honesty, trust, and obedience) and the like.

Another type of minor shirk is showing off and saying "what Allah and you will"; "if it were not for Allah and you"; "this is from Allah and you"; and the like [i.e. where a person makes Allah equal to other creation by saying 'Allah and he, you, or so and so'].

Accordingly, people should guard against these Shirk-related acts of Munkar and recommend one another to abandon them; for it is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who swears by other than Allah will have disbelieved or associated others with Him in His Divinity or worship﴿ Related by Ahmad, Abu Dawud

and Al-Tirmidhy with an authentic Isnad (chain of narrators). It is also related in the Sahih on the authority of `Umar (may Allah be pleased with him) that he said that the Messenger of Allah (peace be upon him) said: ﴾Anyone who has to take an oath should swear by Allah or remain silent (i.e. He should not swear by other than Allah.)﴿ He (peace be upon him) also said: ﴾Anyone who swears by Amanah is not one of us.﴿ Related by Abu Dawud. Furthermore, he (peace be upon him) said: ﴾"The most dreadful thing I fear for you (i.e. the Islamic nation) is minor Shirk". When he was asked about minor Shirk, he (peace be upon him) said: "Dissimulation"﴿ Further, he (peace be upon him) said: ﴾Do not say: "What Allah wills and so and so wills" but say: "What Allah wills and then so and so wills.﴿ Al-Nasa'y related on the authority of Ibn `Abbas (may Allah be pleased with both of them) ﴾that a man said: "O Messenger of Allah! What Allah wills

and you will. He then said: "Have you made me a counterpart to Allah! Rather, (you should say) What Allah Alone wills.﴿

These Hadith show the Prophet's protection (peace be upon him) of Tawhid (belief in the Oneness of Allah/ monotheism), and his warning to his Ummah (nation of creed) against both major and minor shirk, as well as his keenness on the soundness of their Iman (faith/belief) and their salvation from Allah's Torment and Wrath (may Allah reward him the best), for he conveyed the message and

warning sincerely to Allah and His Servants (May Allah's peaces and blessings be upon him till the Day of Resurrection.)

Thus, it is obligatory on scholars among the pilgrims and those who reside in the Secure City of Allah (i.e. Makkah) and the City of His honorable Messenger (i.e. Al-Madinah) (peace be upon him) to clarify the Prescriptions of Allah and warn them against His several types of Prohibitions such as Shirk and other sins along with the evidence on that. This is necessary to clearly clarify it to people so as to bring them out from darkness into light and to fulfill their obligation of conveyance and declaration. Allah (Glorified be He) says: ﴾(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it﴿

This means to warn the scholars of this Ummah against the

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conduct of the tyrants among the People of the Book in regards to hiding the truth out of preferring the worldly life to the Hereafter. He (Exalted be He) says: ﴾Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.﴿ ﴾Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴿ The Ayahs (Qur'anic verses) and Hadith show that calling to Allah (Glorified be He) and teaching people the aim of their creation is one of the best righteous deeds and important obligations. It is the way of the messengers and their followers until the Day of Resurrection, as Allah (Glorified be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ He (Glorified and Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ Furthermore, the Prophet (peace be upon him) said: ﴾Anyone who guides to goodness will have the same reward of its doer.﴿ Related by Muslim in his Sahih. He (peace be upon him) also said to `Aly (may Allah be pleased with him): ﴾If Allah were to guide one man at your hands, that would be better for you than (having) the most valuable camels.﴿ (Agreed upon by Al-Bukhari and Muslim)

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There are numerous ayahs and Hadith mentioned to that effect.

Accordingly, people of knowledge and Iman should exert diligent effort in calling to Allah (Glorified be He), guiding His Servants to the means to their safety and warning them against the means to their loss, and especially at this time when lusts and desires overwhelm, destructive principles and delusive slogans prevail whereas callers of guidance grow less while those calling to apostasy and license abound. Allah is the One to be sought for help. There is neither might nor power except with Allah, the Most High and the Most Great.

Chapter on

the desirability of doing many acts of worship

It is desirable for pilgrims to keep saying Dhikr (Remembrance of Allah) and persist in doing acts of worship and good deeds so long as they stay in Makkah. They should also be frequent in performing Salah (Prayer) and Tawaf (circumambulation around the Ka`bah) the Ka`bah), because the reward for good deeds in Al-Haram is doubled and evil deeds are graver therein. It is also recommended that they frequently invoke peace and blessings on the Prophet (peace be upon him).

If the pilgrims are about to leave Makkah, they have to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) so that Tawaf is the last thing they do in Makkah. However, menstruating women and women with postpartum blood may not perform Tawaf-ul-Wada`. This is based on the Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) who said: ﴾The people were commanded that the last thing they should do in Makkah was to circumambulate the Ka`bah, but an exception

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was made for menstruating women.﴿ (Agreed upon by Al-Bukhari and Muslim.)

Once Tawaf-ul-Wada` around Al-Bayt is completed and a pilgrim wants to leave the Masjid, he should walk forward till he goes out. Actually, he may not walk backwards as neither the Prophet (peace be upon him) nor his Companions are reported to have done so. Rather, it is a Bid`ah (innovation in religion). In this regard, the Prophet (peace be upon him) said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ He (peace be upon him) also said: ﴾Avoid novelties, for every novelty is an innovation and every innovation is an error.﴿

We ask Allah to make us firm in his religion and keep us safe from that which contradicts it, for He is All-Generous.

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Chapter on

rulings and etiquette of visiting the Prophet

It is recommended to visit the Masjid (mosque) of the Prophet (peace be upon him) after or before Hajj. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾A Salah (Prayer) in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except Al-Masjid Al-Haram (mosque of the Ka`bah).﴿ Moreover, on the authority of Ibn `Umar (may Allah be pleased with both of them) the Prophet (peace be upon him) is reported to have said: ﴾A Salah in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except Al-Masjid Al-Haram (the Sacred Mosque in Makkah)﴿ (Related by Muslim.) It is also reported on the authority of `Abdullah ibn Al-Zubayr (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾A Salah in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except Al-Masjid Al-Haram. A Salah in Al-Masjid Al-Haram is a hundred times more excellent than a Salah in my Masjid.﴿ (Related by Ahmad,

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Ibn Khuzaymah and Ibn Hibban.)

Furthermore, Jabir (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: ﴾A Salah in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except Al-Masjid Al-Haram (mosque of the Ka`bah). And a Salah in Al-Masjid Al-Haram is one hundred thousand times more excellent than a Salah in any other Masjid.﴿ (Related by Ahmad and Ibn Majah.) This is in addition to many other Hadith to the same effect.

Once a visitor reaches the Masjid, it is recommended that he enters with his right foot and say: ﴾In the name of Allah, may the peace and blessings of Allah be upon the Prophet of Allah. I seek refuge with Allah, the Supreme, and with His Noble Face and His Eternal Authority from the accursed Satan. O Allah, open the doors of Your Mercy to me.﴿ This is similar to the usual supplication said upon entering any other Masjid, for, in fact, there is no specific utterance of Dhikr to be said specially upon entering the Masjid of the Prophet (peace be upon him). One should then offer a supererogatory Salah of two Rak`ah during which one should ask Allah (Exalted be He) for whatever good in this life or in the Hereafter. However, this Salah is better to be performed in the Rawdah (area between the Prophet's pulpit and grave) as the Prophet (peace be upon him) said: ﴾That which is between my house and my pulpit is a garden from the gardens of Paradise.﴿ Thereafter,

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one should visit the grave of the Prophet (peace be upon him) as well as those of his two Companions Abu Bakr and `Umar (may Allah be pleased with both of them). To do so, one should stand opposite the grave of the Prophet (peace be upon him) politely and greet the Prophet (peace be upon him) in a low voice saying: As-salamu `alayka ya rasul-Allah warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you, O Messenger of Allah.) It is related in the Sunan of Abu Dawud through a good chain of narrators on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting.﴾ It is also permissible for a visitor greeting the Prophet (peace be upon him) to say: "Peace be upon you, O Prophet of Allah! Peace be upon you! O the Chosen form among all creatures! Peace be upon you! O master of the Messengers and Imam of the pious! I bear witness that you have conveyed the message, fulfilled your obligation, advised the Ummah and striven in the Cause of Allah." Actually, this is an acceptable formula as it gives details of the Prophet's (peace be upon him) descriptions. One should also invoke blessings on the Prophet (peace be upon him), as it is established by Shari`ah (Islamic law) that it is permissible to combine both greeting and invoking blessings on the Prophet (peace be upon him) and thus, act in accordance with Allah's saying: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ One should then greet Abu bakr

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and `Umar (may Allah be pleased with both of them), supplicate Allah for them and invoke Allah (Exalted be He) to be pleased with them.

In fact, Ibn `Umar (may Allah be pleased with both of them) would greet the Prophet (peace be upon him) and his two Companions saying no more than: "Peace be upon you, O Messenger of Allah! Peace be upon you, O Abu Bakr! Peace be upon you, O father!" Then he would go away.

Actually, visiting the grave of the Prophet (peace be upon him) is permissible only for men. It is impermissible for women to visit any grave. The Prophet (peace be upon him) is authentically reported to have ﴿cursed the women who visit graves and those who build Masjids and place lights upon them.﴾

As for traveling to Madinah to perform Salah in the Masjid of the Prophet (peace be upon him), supplicate Allah therein or for any other permissible acts in other Masjids, it is also permissible, for the above-quoted Hadith to this effect.

It is also recommended for a visitor to perform the Five Obligatory Daily Prayers in the Masjid of the Prophet (peace be upon him) and to be frequent in saying Dhikr and supplications and offering supererogatory Salah therein so as to gain the great reward for doing so.

It is also recommended to offer much supererogatory Salah in the Rawdah based on the above-quoted Hadith relating to the effect of its excellence, including the Hadith that states: ﴿That which is between my house and my pulpit is a garden

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from the gardens of Paradise.﴾

As for obligatory Salah, one should proceed to perform it in the first row whenever possible even if in the front annex. This is based on the authentically Hadith reported to the effect of the desirability of offering Salah in the first row. For example, the Prophet (peace be upon him) said: ﴿If people were

to know what is in the Adhan (call to Prayer) and the first row, then they found no other way but to draw lots over it, they would draw lots.) (Agreed upon by Al-Bukhari and Muslim.) Another example is the Prophet's saying to his Companions: (Move forward and follow me. And those who are behind you should follow you. A man will continue being late for Salah until Allah will leave him behind.) (Related by Muslim.)

Moreover, Abu Dawud reported on the authority of `A'ishah (may Allah be pleased with her) through a good chain of narrators that the Prophet (peace be upon him) said: (People will keep hanging back from being in the first row (of congregational Salah), until Allah holds them back in the Fire.) He (peace be upon him) is authentically reported to have said to his Companions: (Do you not want to line up as the angels line up in the presence of their Lord?

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They said, 'Messenger of Allah, how can we line up as the angels line up in the presence of their Lord?' He said, 'They fill up the first rows and press together in them.') (Related by Muslim.)

This is in addition to many other Hadiths to the same effect that are equally applied to all Masjids including the Masjid of the Prophet (peace be upon him) before and after annexes and other Masjids. The Prophet (peace be upon him) is authentically reported to have urged his Companions to offer Salah at the right side of rows. It is well-known that the right flank of the Prophet's old Masjid is outside the Rawdah. Therefore, it should be known that offering Salah in the first row and the right side of rows should be given priority and be adhered to rather than offering it in the Rawdah. This can be inferred clearly through contemplating the Hadith reported in this regard. May Allah grant us success.

It is impermissible to wipe oneself against the room, kiss it or circumambulate it as the Salaf (righteous predecessors) are not reported to have done so and it is, therefore, an abhorred Bid`ah (innovation in religion).

Moreover, it is impermissible for anyone to ask the Prophet (peace be upon him) to fulfill a need, relieve distress, cure an ill person or the like. Undoubtedly, Allah alone may be asked to fulfill such things. Moreover, asking the dead

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to do so is a form of Shirk (associating others in worship with Allah). In fact, the religion of Islam is based on two main fundamentals:

First: Worshipping none but Allah.

Second: Only worshipping Allah (Exalted be He) through the ways enacted by Him (Exalted be He) and His Messengers (peace be upon him).

This is the true meaning of testifying that there is no god but Allah and Muhammad is the Messenger of Allah.

Likewise, it is impermissible for anyone to ask intercession from the Prophet (peace be upon him) as this is exclusive to Allah (may He be Praised) and thus, may not be asked from anyone else. Allah (Exalted be He) says: (Say: "To Allâh belongs all intercession.")

Therefore, you can say: "O Allah, make Your Prophet intercede for me! O Allah, make Your angels and righteous servants intercede for me!" You can also say any similar expression. The dead may not be asked for anything, intercession or otherwise, whether a prophet or anyone else. This is because it is not legal and because the acts of the deceased came to an end except for things made as an exception by the Law-Giver.

It is reported in the Sahih of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When the son of Adam dies, all his deeds come to an end, except for three: ongoing charity, beneficial knowledge or

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a righteous child who will pray for him.﴿

It is permissible to ask the Prophet (peace be upon him) for intercession during his lifetime and on the Day of Resurrection because he can do so. Actually, he can proceed to ask His Lord for the one who asks for this. Those who are living can be asked for intercession from the Prophet (peace be upon him) and, in general, from others. For example, it is permissible for a Muslim to ask his Muslim brother to intercede for him before their Lord in such-and-such regard, which means asking him to supplicate Allah for him. In addition, it is permissible for the one asked to do so to ask Allah and intercede for his Muslim brother, if what is asked is permissible.

On the Day of Resurrection, it is not permissible for anyone to intercede except with Allah's permission. In this regard, Allah (Exalted be He) says: ﴾Who is he that can intercede with Him except with His Permission﴿

Death is an exceptional state that does not belong to man's status before death or after resurrection, because all the acts of the deceased come to an end and they will be reckoned for what they did. There is no exception to this except cases made as an exception by the Law-Giver. However, asking intercession from the dead is not one of these exceptions and thus, may not be asked from them. Undoubtedly, the Prophet (peace be upon him) leads a life in the Barzakh (a sequence that happens after death) that is more perfect than that of the martyrs. Nevertheless, it does not resemble

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his life after death or on the Day of Resurrection. Rather, it is some sort of life whose truth and essence is known only by Allah (may He be Praised). In the above-quoted Hadith, the Prophet (peace be upon him) said: ﴾Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting.﴿

This indicates that he is now dead and that his soul departed his body although it returns greetings. In fact, there are many well-known texts in the Qur'an and Sunnah to the effect that the Prophet (peace be upon him) has passed away. Moreover, it is unanimously agreed-upon by scholars. Anyway, this does not mean that he does not lead a Barzakh life. By the same token, the death of martyrs does not mean that they do not lead a Barzakh life as mentioned in the Ayah (Qur'anic verse) that reads: ﴾Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.﴿

Actually, we discussed this issue in detail as it is greatly needed, because there are many people who do not understand the issue and thus, call people to Shirk and worshipping the dead besides Allah. We ask Allah (Exalted be He) to protect us and all Muslims against that, which contradicts the Shari`ah (Islamic law). And Allah knows best.

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There are practices made by visitors like raising the voice and standing for a long time when visiting the grave of the Prophet (peace be upon him). Actually, this is not permissible because Allah (may He be Praised) prohibited us to raise our voice over that of the Prophet (peace be upon him) or to speak loudly to him as we speak to one another. We are also exhorted not to raise our voices in the

presence of the Prophet (peace be upon him). In this regard, Allah (Exalted be He) says: ﴾O you who believe! Raise not your voices above the voice of the Prophet (صلى الله عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not﴿ ﴾Verily, those who lower their voices in the presence of Allâh's Messenger (صلى الله عليه وسلم), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.﴿

Moreover, standing for a long time near the grave of the Prophet (peace be upon him) and greeting him frequently cause crowding, noise and raising voices at the grave of the Prophet (peace be upon him). In fact, doing so runs counter to the rulings laid down by the above-quoted precise Ayahs. Moreover, the Prophet (peace be upon him) is to be respected whether alive or dead and thus, a believer may not violate the Shar`y (Islamic legal) etiquette on visiting his grave.

Similarly, some visitors do such things like supplicating Allah before the grave, raising their hands and facing the grave. Actually, this is not in line with the practice of the Salaf (righteous predecessors) including the Companions and those who followed them in good deeds.

Rather, it is a Bid`ah. To this effect, the Prophet (peace be upon him) said: ﴾You must follow my Sunnah and that of the Rightly-Guided Caliphs. Adhere to them and hold fast to them. Beware of novelties, for every novelty is an innovation, and every innovation is an error.﴿ (Related by Abu Dawud and Al-Nasa'y through a good chain of narrators.) Moreover, the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ (Related by Al-Bukhari and Muslim.) According to the narration of Muslim: ﴾He who did any act for which there is no sanction on our behalf, that is to be rejected.﴿

Furthermore, `Aly ibn Al-Husayn Zayn Al-`Abdin (may Allah be pleased with both of them) saw a man supplicating Allah at the grave of the Prophet (peace be upon him) and prohibited him from doing so saying: ﴾May I tell you a Hadith that my father heard from my grandfather who heard it from the Prophet (peace be upon him)? He (peace be upon him) said, "Do not make my grave a place of festival nor turn your houses into graveyards. Send blessings upon me, for your blessing, no matter where,

reaches me."﴿ (Related by Al-Hafizh Muhammad ibn `Abdul-Wahid Al-Maqdisy in his book: Al-Ahadith Al-Mukhtarah i.e. The Selected Hadith.)

There are also other practices made by visitors upon greeting the Prophet (peace be upon him) such as putting the right hand over the left hand, over or under chest, as if performing Salah. In fact, doing so is impermissible when greeting the Prophet (peace be upon him) or any other worldly king or president, as it is a state indicating submission, surrender and worship which have to be devoted to Allah alone as Al-Hafizh Ibn Hajar (may Allah be merciful with him) reported scholars to have said in his book Al-Fat-h. Actually, the point is clear and firmly-grounded, for anyone who investigates the issue and aims at following the guidance of Salaf.

As for those who are obsessed by fanaticism, following desires, blind following and mistrusting the callers to the guidance of Salaf, their consequence is with Allah (Exalted be He). We ask Allah to guide us and them to give priority to the truth over anything else, for He (may He be Praised) is the best of all those asked.

There are still other acts done by some people, such as facing the honorable grave from a remote distance and moving their lips with greeting or supplication. All such and similar behavior is the same

as the Bid`ahs we referred to above. In fact, a Muslim may not innovate in his religion that

which Allah does not permit. By doing so, one drives away from Allah rather than drawing near to Him. In this respect, Imam Malik (may Allah be merciful with him) denied such practices saying, "The last generations of this Ummah cannot be rectified, except by that which rectified the first generation."

It is well-known that what rectified the earlier generation of this Ummah is following the guidance of the Prophet (peace be upon him), his rightly-guided caliphs, his agreeable Companions and those who followed them in good deeds. Therefore, the last generations of this Ummah will not be rectified unless they hold fast and adhere to the same thing.

May Allah grant Muslims salvation, happiness and glory in this life and in the Hereafter, for He is Generous and Beneficent!

Note

Know that visiting the grave of the Prophet (peace be upon him) is neither obligatory nor a condition of Hajj as thought by some people. Rather, it is recommended for those who visit the Masjid (mosque) of the Prophet (peace be upon him) or are near to it.

As for those whose locations are remote from Madinah, they may not undertake a journey to visit the grave. Rather, they do not have to undertake a journey with the intention of visiting the Honorable Masjid. After reaching the Masjid, they may visit the honorable grave and the graves of the two Companions. Thus, visiting the grave

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of the Prophet (peace be upon him) follows visiting the Masjid. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾Do not set out on a journey but to three Masjids: Al-Masjid al-Haram (the Sacred Mosque), this Masjid of mine (the Prophet's Mosque), and Al-Aqsa Masjid (in Jerusalem).﴿

Had undertaking a journey with the intention of visiting the grave of the Prophet (peace be upon him) or anyone else been permissible, he would have instructed the Ummah to do so highlighting the excellence of such an act. This is because he is the most sincere adviser and the most

knowledgeable about and fearful of Allah (Exalted be He). He conveyed his message clearly and guided his Ummah to all that is good and warned them against all that is evil. Undoubtedly, he warned against undertaking a journey to other than those three Masjids and also said: ﴾Do not make my grave a place of celebration and do not make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be.﴿

However, the view that it is permissible to undertake a journey with the intention of visiting the grave of the Prophet (peace be upon him) will lead to making it a place of celebrity and will cause forbidden things to occur that the Prophet (peace be upon him) warned against i.e. exaggeration and overestimation. Actually, many people have made this mistake because they thought it is permissible to undertake a journey

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with the intention of visiting the grave of the Prophet (peace be upon him).

The Hadiths that support the view that undertaking a journey to visit the grave of the Prophet (peace be upon him) is permissible are Da`if (weak) or even fabricated Hadith as judged by such memorizers as Al-Daraqutny, Al-Bayhaqy, Al-Hafizh (memorizer) Ibn Hajar and others. Therefore, they may not refute the authority of authentic Hadith indicating the prohibition of undertaking a journey to visit other than the three Masjids.

Following I cite some fabricated Hadith on the issue so that you may know them and thus be warned against being deceived:

First: ﴾Whoever performs Hajj without visiting my grave will be deserting me.﴿

Second: ﴾Whoever visits my grave after I die will be as if he visited me when I was still alive.﴿

Thrid: ﴾Whoever visits my grave and the grave of my forefather Ibrahim (Abraham) in the same year, I will guarantee Paradise for him with Allah.﴿

Fourth: ﴾Whoever visits my grave, my intercession will be guaranteed for him.﴿

Such Hadiths are not authentically reported from the Prophet (peace be upon him).

Al-Hafizh Ibn Hajar said in Al-Talkhis - after quoting most narrations: All the chains of narrators through which these Hadiths are reported are weak.

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Moreover, Al-Hafizh Al-`Aqily said: All Hadiths quoted to this effect are not authentic.

Furthermore, Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) was decisive that all such Hadith are fabricated. Undoubtedly, he is an authority as regards knowledge, memorizing and scholarly research.

Had any of these Hadith been authentic, the Companions (may Allah be pleased with them) would have been the first to do so and would have advised the Ummah to do so, for they are the best people, second in rank only to the prophets. Moreover, they are the most knowledgeable about Allah's boundaries and legislations and are the most sincere advisers for people. Since they are not reported to have done so, it is an indication that it is impermissible.

Even if any of them is authentic, it should be understood within the context of Shar`y (Islamic legal) visit that is not with the intention of visiting merely the grave of the Prophet (peace be upon him). This is meant to reconcile all the Hadith. And Allah knows best.

Chapter on

Desirability of visiting Masjid Quba' and Al-Baqi'

It is desirable for the person who visits Madinah to visit the Masjid (mosque) of Quba' and to offer Salah (Prayer) there because of the Hadith related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Umar (may Allah be pleased with them) who said: ﴾The Prophet (peace be upon him) used to visit Masjid Quba', either mounted or on foot, and would offer two Rak'ahs (of supererogatory prayer) in it.﴿ It is related from Sahl ibn Hunayf (may Allah be pleased with him)

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that the Messenger of Allah (peace be upon him) said: ﴾ If a person purifies themselves at home then goes to Masjid Quba' to offer Salah, they will receive a reward equal to that of performing 'Umrah (lesser pilgrimage). ﴿

It is a Sunnah to visit Al-Baqi' graveyard, the martyrs' graves as well as the grave of Hamzah (may Allah be pleased with him) because the Prophet (may peace be upon him) used to visit and supplicate for them. The Prophet (peace be upon him) said: ﴾Visit the graves for they remind you of the Hereafter.﴿ (Related by Muslim)

The Prophet (peace be upon him) used to teach his Sahabah (Companions) to say when they visit graves: ﴾Peace be upon you, inhabitants of the abodes among the Mu'mins (believers) and Muslims. In sha'a-Allah (if Allah wills), we shall join you. We ask Allah for well-being for ourselves and for you﴿ (Related by Muslim from the Hadith of Sulayman ibn Baridah on the authority of his father)

Al-Tirmidhy reported from Ibn 'Abbas (may Allah be pleased with them) that he said:

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﴾The Messenger of Allah (peace be upon you) passed by the graves at Al-Madinah. He turned his face towards them, and said, 'Peace be upon you, O inmates of the graves. May Allah forgive us and you. You have preceded us, and we are to follow.'﴿

From these Hadiths we deduct that the Shar'y (Islamically lawful) visits to graves are meant to recall the Hereafter, be good to the dead, supplicate for them and ask mercy for them.

As for visiting them to supplicate at their graves or staying there or asking them to fulfill one's needs or to cure the sick or asking Allah (Exalted be He) through them or through their status and so on, this is a condemned Bid'ah which was not legislated by Allah (Exalted be He) or His Messenger (peace be upon him) and was not done by the Salaf (righteous predecessors, may Allah be pleased with them). It is part of Hajr (impious/bad language) which the Prophet (peace be upon him) commanded to avoid, where he says: ﴾Visit the graves, and do not speak Hajr.﴿

The thing these matters have in common is that they are all Bid'ah. They are only different in categories and degrees, for some of them constitute Bid'ah but are not a form of Shirk (associating others with Allah in His Divinity or worship) such as supplicating Allah (Exalted be He)

at the graves and asking Him in the name of the right and status of the dead. While others are forms of Major Shirk such as calling upon the dead and seeking their help.

We have already explained them in detail. So, Muslims must be careful and ask their Lord for success and guidance to the truth, for He is the One who guides people and there is no God or Lord except He.

This is the last thing we want to say. Praise be to Allah at the beginning and at the end. Peace be upon His Servant, Messenger and the best of His creation; Muhammad and upon his family, Companions and those who followed him in righteousness until the Day of Recompense.

A guide to Hajj and 'Umrah

Book on Hajj Rituals

1- It is Wajib (obligatory) on every free Mukallaf (person meeting the conditions to be held legally accountable for their actions) Muslim, who is able, to perform Hajj and 'Umrah once in a lifetime.

2- It is Wajib to perform Hajj straightaway if the person is able, according to the more correct of the two opinions maintained by scholars.

3- Performing Hajj is Wajib upon an indebted person who can pay off the debt and perform Hajj.

4- It is better not to borrow money to perform Hajj.

5- Anyone who abandons Salah (Prayer) or does not offer Salah regularly, their Hajj is not valid. The Prophet (peace be upon him) said: ﴾The covenant that is between us and them (the hypocrites) is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) through an authentic Isnad [chain of narrators]) He (peace be upon him) also said: ﴾Verily, between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of Salah.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book])

6- Hajj performed with ill-gained money is valid because the rituals of Hajj are

physical, however, a person must repent of having unlawful earnings.

7- If a woman performs Hajj without a Mahram (spouse or unmarriageable relative), her Hajj is valid. However, she has sinned because it is not permissible for her to travel for Hajj, 'Umrah or for any other purpose without a Mahram.

8- It is permissible for a minor or a slave to perform Hajj, but it does not count as their obligatory Hajj. It was authentically reported by Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾If a child performs Hajj, it will be obligatory for them to perform Hajj again when they attain puberty. Likewise, if a slave performs Hajj and then gets emancipated, they will have to perform Hajj again.﴿ (Related by Ibn Abu Shaybah and Al-Bayhaqy through good Isnad)

9- Anyone who can afford Hajj but dies without performing it, their heirs should perform it on their behalf from the inheritance, whether the deceased requested it in their will or not.

10- It is not valid to authorize someone to perform obligatory or supererogatory Hajj on behalf of a healthy person, even if they are poor. However, a person who is unable to perform Hajj due to old age or an incurable illness should charge someone to perform the obligatory Hajj and 'Umrah on their behalf, if they can afford to pay for it themselves. Allah (Glorified be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

11- Blindness is not an excuse for authorizing others to perform obligatory or supererogatory Hajj. Hence, a blind person should perform Hajj by themselves, if they are able, according to the general relevant evidence.

12- It is better to offer the expenses of the supererogatory Hajj to the Mujahids (persons striving/fighting in the Cause of Allah). It was authentically reported that the Prophet (peace be upon him) ﴾gave preference to Jihad over supererogatory Hajj.﴿

13- Anyone who ﴾has to perform obligatory Hajj and has to make up for obligatory fasting such as Kaffarah (expiation) for an oath﴿ or make up for Ramadan they should give priority to Hajj.

14- We have no proofs to show the minimum period between performing two 'Umrahs. It is better for the people of Makkah to keep to Tawaf (circumambulation around the Ka'bah), Salah, and the other acts of worship and not to (bear the hardship) of going outside the Haram (the Sacred Mosque in Makkah) to perform another 'Umrah, if they have performed the obligatory one.

Chapter on Miqats

15- It is Wajib upon anyone who intends to perform Hajj or 'Umrah, who travels by air, land or sea to enter into the state of Ihram (ritual state for Hajj or 'Umrah) when they pass by or come in line with the Miqat (site for entering the ritual state for Hajj and 'Umrah) based on the Hadith of Ibn 'Abbas.

16- The Prophet (peace be upon him) is the one who specified the locations of the five Miqats: Dhul-Hulaifah, Al-Juhfah, Qarn Al-Manazil, Yalamlam, and Dhat-'Iraq. The Ijtihad (juristic effort to infer expert legal rulings) practiced by 'Umar (may Allah be pleased with him) in specifying the Miqat for

the people of Iraq as Dhat 'Irq was in conformity with the Sunnah of the Prophet (peace be upon him). When 'Umar specified the Miqat of Dhat 'Irq, he did not know that it was the Miqat which the Prophet (peace be upon him) had defined for them.

17- Anyone who passes the Miqat without entering into the state of Ihram should return to it. If they do not return, they should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah). They should slaughter one-seventh of a cow, one seventh of a camel, or one sheep that meets the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), if they intend to perform Hajj or 'Umrah when passing by the Miqat, according to the Hadith of Ibn 'Abbas (may Allah be pleased with them both) which was recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

18- If a person intends to perform Hajj while being in Makkah, they should enter into the state of Ihram from Makkah itself. However, if a person intends to perform 'Umrah, they should go to Al-Hil (all areas outside the Sacred Sanctuary of Makkah), according to the Hadith of 'Aishah (may Allah be pleased with her).

19- There is no need for a person to enter into the state of Ihram, if they are traveling to Makkah without having the intention to perform Hajj or 'Umrah. The Prophet (peace be upon him) ordered

only those who intend to perform Hajj, 'Umrah or both to enter into the state of Ihram.

All acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). No one has the right to enjoin on people that which Allah (Exalted be He) and His Messenger (peace be upon him) did not enjoin, or forbid that which Allah (Exalted be He) and His Messenger (peace be upon him) did not forbid. However, if a person did not perform Hajj before, they should enter into the state of Ihram to perform Hajj in its due time or perform 'Umrah at any time from the Miqat by which they pass.

20- Jeddah is not identified as one of the prescribed Miqat; rather, it is the Miqat of its people and its

visitors who formed their intention to perform Hajj or 'Umrah during their stay. However, it is permissible for a person coming for Hajj or 'Umrah through Jeddah, who does not pass by a Miqat before it, to enter into the state of Ihram from Jeddah.

21- The months of Hajj are: Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah.

Chapter on Ihram

22- It is Mashru' (Islamically permissible) for a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) to pronounce whether they intend to perform Hajj, 'Umrah, or Qiran Hajj (combining Hajj and `Umrah without a break in between). A person who intends to perform 'Umrah should say: "Allahumma Labbayka 'Umrah (O Allah! In response to Your call I perform 'Umrah)", while whoever intends to perform Hajj should say: "Allahumma Labbayka Hajj (O Allah! In response to Your call I perform Hajj)." If a person will perform Qiran Hajj, they should say: "Allahumma Labbayka 'Umrah wa Hajj (O Allah! In response to Your call I perform 'Umrah and Hajj)."

It is better for the person who comes during the months of Hajj without bringing Hady (sacrificial animal offered by pilgrims) to enter into the state of Ihram for 'Umrah only. They should declare their intention to perform Hajj on the eighth of Dhul-Hijjah following the example of the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with him).

23- A guardian should make the intention of entering the state of Ihram for Hajj or 'Umrah on behalf of a child, boy or girl, who has not reached the age of discernment. The guardian should also say Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) on their behalf and make them avoid things that are prohibited during the Ihram. The child's clothes should be clean when performing Tawaf (circumambulation around the Ka'bah).

24- A child who has reached the age of discernment is to enter the state of Ihram with the permission of their guardian. They should do the rituals as done by the adults. If the child could not perform Tawaf or Sa'y (going between Safa and Marwah during Hajj and `Umrah), the guardian should carry them. The guardian, whether it is the father, mother, or anyone else, should help the child with the rituals.

25- It is enough for the authorized person to form the intention on behalf of the authorizer. The authorized person does not need to mention the name of their authorizer, but they are not to be blamed if they utter the name at the beginning of Ihram.

26- It is not permissible for anyone who intends to perform Hajj or 'Umrah for themselves or on behalf of someone to change their intention to perform it on behalf of a third person.

27- Entering the state of Ihram is not conditional upon Taharah (ritual purification) from major and minor ritual impurity. Hence, it is permissible for a menstruating woman or a woman in her postpartum period to enter into the state of Ihram. It is Mustahab (desirable) for all pilgrims to enter

into the state of Ihram after taking a bath, and after offering an obligatory or supererogatory Salah, with the exception of a menstruating woman or a woman in her postpartum period, as Salah is not valid in their condition.

28- (a) It is Wajib upon a menstruating woman or a woman in her postpartum period who intends to perform the obligatory Hajj or 'Umrah to enter into the state of Ihram when she reaches the Miqat. However, if she is to perform supererogatory Hajj or 'Umrah, it is permissible to enter into the state of Ihram from the Miqat like the rest of the purified women out of zeal for good and to increase their righteous deeds. Allah (Glorified and Exalted be He) says: ﴾And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!﴿ ﴾

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It was reported that Asma' bint 'Umays (may Allah be pleased with her) gave birth to Muhammad ibn Abu Bakr near the Miqat. The Prophet (peace be upon him) ordered her to take a bath and then enter into the state of Ihram.﴿

When the menstruating woman or the woman in her postpartum are purified, it is permissible for them to perform Tawaf and Sa'y, then they clip their hair the length of a finger tip to remove the ritual state for 'Umrah. However, if they enter into the state of Ihram to perform Qiran Hajj or Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between), it is Mashru' for them to change their intention and enter into the state of Ihram to perform 'Umrah. They perform Tawaf, Sa'y, and clip their hair and make Tahalul (removal of the ritual state for Hajj and 'Umrah), then they enter into the state of Ihram again on the eighth day of Dhul-Hijjah. It is also permissible for them to keep their Ihram, however, this is not in agreement with the Sunnah. It was reported that: ﴾In the Farewell Hajj, the Prophet (peace be upon him) ordered his Sahabah to make Tahalul and make their intention for 'Umrah except those who had brought Hady with them.﴿

(b) It is permissible for a menstruating woman to recite the Qur'an (from her own memory) for there is no clear-cut Hadith that forbids her from doing so; however, she should not touch the Mus-haf (Qur'an, the Book). The Hadith reported in this regard which reads: ﴾The menstruating woman and the one who is Junub (in a state of major ritual impurity) should not recite anything of the Qur'an﴿ is Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

29- It is permissible for a woman to take medications to suppress menstruation during Hajj and Ramadan,

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provided that such medications do not harm her health and she uses them after seeking the advice of a specialized physician.

30- When he rode his camel, the Prophet (peace be upon him) would raise his voice in proclaiming Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) for Hajj or 'Umrah. Hence, it is Mustahab for a pilgrim to raise their voice in proclaiming Talbiyah to perform the rituals of Hajj or 'Umrah when they get in the car from the Miqat. Likewise, it is Mustahab to do the same when going from Makkah to Mina on the eighth day.

31- Making stipulations should be done at the time of entering into the state of Ihram, if necessary. It was reported on the authority of 'Aishah (may Allah be pleased with her) that Duba'ah bint Al-Zubayr ibn 'Abdul-Muttalib said: ﴾'O Messenger of Allah! I want to perform Hajj but I am ill.' The Messenger

of Allah (peace be upon him) told her, 'Perform Hajj and put a condition saying: O Allah, my exiting Ihram will be where You will cause me not to continue.')

32- It is not permissible to apply perfume to the Ihram clothing (worn during the ritual state for Hajj and 'Umrah). According to the Sunnah, perfume should be applied to the body only when entering into the state of Ihram. If a person applies perfume to the clothes, they should not put them on unless they have been washed.

33- It is permissible to change the clothes of Ihram with new or washed ones. It is also permissible to wash the clothes

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which the Muhrim is wearing, if they get soiled by dirt or Najasah (ritual impurity).

34- It is Wajib upon the Muhrim to wash their clothes if they are stained with blood and they should not offer Salah while wearing them. However, a few drops of blood are overlooked.

35- It is permissible for a Muhrim man to wear trousers, if he cannot get an Izar (garment worn below the waist) and whoever cannot find sandals can wear Khuffs (leather socks). It was not stated that he should cut the Khuffs so that they reach below the ankles. According to the more correct of the two opinions maintained by scholars, the Hadith which is reported on the authority of Ibn 'Umar (may Allah be pleased with them both) and in which it was stated that the Khuffs should be cut is abrogated. On the Day of 'Arafah (9th of Dhul-Hijjah), the Prophet (peace be upon him) delivered a Khutbah (sermon) in which he said: (If a Muhrim cannot find an Izar, he may wear trousers. Likewise, if he cannot find slippers, he may wear Khuffs.) He (peace be upon him) did not state that he should cut them, which indicates that the Hadith of Ibn 'Umar is abrogated.

36- There are no Ihram clothes specified for women. A woman can enter into the state of Ihram wearing any clothes, but she has to avoid Tabarruj (woman's public display of adornment or charms) and any item of clothing that violates the Islamic dress code. A woman should neither wear Niqab (face veil) nor gloves, but it is permissible for her to cover her face and hands by any other means.

37- Scholars have unanimously agreed on the validity of entering into the state of Ihram to perform

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any of the three kinds of Hajj (i.e. Tamattu' Hajj, Qiran Hajj, or Ifrad Hajj). Ihram assumed for performing any of the three will be valid. The opinion that Qiran Hajj and Ifrad Hajj were abrogated is Batil (null and void). According to the soundest opinion of scholars, it is better for the Muhrim who does not bring Hady to perform Tamattu' Hajj, whereas in the case of the Muhrim who brings Hady, it is better to perform Qiran Hajj, to follow the example of the Prophet (peace be upon him).

38- If a person returns to their country after performing 'Umrah during the months of Hajj, then enters into the state of Ihram to perform Ifrad Hajj, there is no need for them to offer a Hady of Tamattu' Hajj, for the ruling on Ifrad Hajj is applied on them. This is the view of 'Umar, his son 'Abdullah (may Allah be pleased with them both) as well as other scholars.

However, if the person travels to any place other than their country such as: Al-Madinah, Jeddah, or Al-Ta'if and then returns in a state of Ihram for Hajj, such a person continues to be under the ruling of Tamattu' Hajj, according to the more correct of the two opinions maintained by scholars, and must offer a Hady of Tamattu' Hajj.

39- During the months of Hajj, it is permissible for anyone who enters into the state of Ihram for Hajj to perform Tahalul after making 'Umrah and anyone who enters into the state of Ihram for Qiran Hajj to perform Tahalul after making 'Umrah, if they do not bring Hady. This was authentically reported from the Messenger of Allah (peace be upon him). In doing so, they will be falling under the same

ruling as the person who performs Tamattu' Hajj.

40- There is nothing wrong if a person who intends to perform Tamattu' or Qiran Hajj changes their intention to Ifrad Hajj at the Miqat and before entering into the state of Ihram.

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This is because performing the rituals becomes binding by Ihram; as to the intention formed prior to entering into the state of Ihram, it is not binding and there is no blame on the person.

41- It is not valid for a pilgrim who enters into the state of Ihram to perform Qiran or Tamattu' Hajj and starts to proclaim Talbiyah to then change their intention to Ifrad Hajj, because of what was mentioned in the previous case.

42- If a person enters into the state of Ihram to perform 'Umrah then does not complete it, they should repent to Allah (Glorified be He) and complete the rituals of 'Umrah immediately. Allah (Exalted be He) says: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad peace be upon him) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh...﴾ If the person has had sexual intercourse with his wife, he must slaughter a sacrifice in Makkah and distribute it among the poor there. In addition, he must complete the rituals of the 'Umrah based on the general meaning of the previously-mentioned Ayah. He should perform another 'Umrah from the same Miqat of the invalid one and his wife should repent to Allah (Exalted be He) and do the same as long as she was not compelled.

Chapter on acts forbidden during Ihram

43- It is not permissible for the Muhrim to remove anything from their skin, hair, or nails until they perform the minor Tahalul (partial ending of the ritual state for Hajj or 'Umrah through shaving the head and throwing pebbles at Jamrat-ul-'Aqabah before performing Tawaf-ul-Ifadah).

44- It is permissible to use perfumed soap, because it is not considered perfume

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and whoever uses perfumed soap is not considered to be wearing perfume but it has a good smell. There is nothing wrong with this, In sha'a-Allah (if Allah wills). However, it is better if the Muhrim does not use it out of caution.

45- It is permissible for the Muhrim man and woman to use Henna (a plant that produces a reddish-orange dye); it is not a perfume.

46- It is permissible to wear money belts, belts, and to use handkerchiefs.

47- It is permissible for a Muhrim woman to wear socks and Khuffs, because her feet are 'Awrah (private parts of the body that must be covered in public). However, she is not permitted to wear Niqab or gloves for the Messenger of Allah (peace be upon him) forbade the Muhrim woman from doing so, but she can cover her face and hands in any other way.

48- It is permissible for the Muhrim woman to let down her Khimar (veil covering to the waist) over her face but without tying a headband, as it is not prescribed. There is nothing wrong if the Khimar touches her face. She should cover her face before non-Mahrams (not a spouse or unmarriageable relatives). It is not permissible for a Muhrim woman to wear a Niqab because she is in state of Ihram. The Prophet (peace be upon him) forbade the Muhrim woman from wearing Niqab and gloves, but she is permitted to cover them in any other way as previously stated.

49- If a person has sexual intercourse with his wife before minor Tahalul, his Hajj is void and both he and his wife should slaughter a she-camel and complete the rituals of this invalid Hajj. If they are incapable of offering a she-camel, they must fast for ten days. They should perform Hajj the following year if they afford it, repent, and ask for Allah's forgiveness.

50- If a person has sexual intercourse with his wife after the minor Tahalul and before the major Tahalul (final removal of the ritual state for Hajj and 'Umrah),

each one of them should slaughter one-seventh of a cow, one seventh of a camel, or one sheep, if the wife was willing to have intercourse. If they could not afford slaughtering, each should fast ten days.

51- If a pilgrim has sexual intercourse with his wife before or after Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and before Sa'y, if it is required of him to perform, he should offer Dam.

52- No atonement is required from a pilgrim who ejaculates intentionally, without having intercourse, after the minor Tahalul and before the major Tahalul. However, it is preferred to fast three days, slaughter a sheep, or feed six needy persons, giving each one half a Sa' (1 Sa' = 2.172 kg), to avoid the difference of opinions among scholars who are of the view that it is obligatory to pay Fidyah to be on the safe side, acting upon the saying of the Prophet (peace be upon him): ﴾Anyone who avoids doubtful matters has protected their religion and honor.﴿

53- Anyone who has a sexual dream while in the state of Ihram should only perform Ghusl (full ritual bath) following major ritual impurity.

Chapter on Fidyah

54- No atonement is required from a Muhrim who clips his nails, plucks his armpit hair, trims his moustache, shaves his pubic area, or wears perfume out of ignorance or forgetfulness. Allah (Exalted be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿

The Prophet (peace be upon him) said: ﴾Allah replied: "I did."﴿ This is further supported by the Hadith of the Muhrim who was wearing a cloak which had traces of perfume while going to perform 'Umrah.

55- If a Muhrim takes off Ihram clothing and puts on sewn clothes out of ignorance or forgetfulness, he should take them off as soon as he remembers or knows the ruling and no atonement is required from him, for Allah (Exalted be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Allah replied: "I did."﴿ It was also authentically reported that a man entered into the state of Ihram wearing a cloak which had traces of Khaluq (a kind of perfume). He asked the Prophet (peace be upon him) about the ruling on this and he told him: ﴾Wash away the traces of the Khaluq three times and take off the cloak.﴿ He (peace be upon him) did not ask him to pay Fidyah due to his ignorance of the ruling.

Chapter on hunting game in Haram

56- All evidence from the Shari'ah (Islamic law) indicates that good deeds are multiplied; a good deed is multiplied by ten like it. Good deeds are multiplied greatly at special virtuous times such as Ramadan and the first ten days of Dhul-Hijjah and in special virtuous places such as

Al-Haramayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). Misdeeds are multiplied in gravity and not in quantity, according to analytic scholars, for Allah (Glorified be He) says: ﴾Anyone who brings a good deed (Islâmic Monotheism and deeds of

obedience to Allâh and His Messenger peace be upon him) shall have ten times the like thereof to his credit, and Anyone who brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger peace be upon him) shall have only the recompense of the like thereof, and they will not be wronged.)

57- Anyone who intends to commit an evil action in the Haram (Sanctuary) of Makkah, is threatened with a painful torment. Allah (Exalted be He) says: (And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.) Any deviation from the right subjects the doer to the mentioned threat, according to the previous noble Ayah (Qur'anic Verse). The threat to those who intend to commit evil is severe, let alone those who have already committed it.

Chapter on the entrance to Makkah

58- It is not necessary to enter the Haram from Al-Salam gate which the Prophet (peace be upon him) entered from, for he (peace be upon him) did not order the Muslims to do so. It is better to enter from it, if this is feasible; otherwise, the Muhrim is not to be blamed.

59- According to the Sunnah, a Muhrim man may cover his shoulder with the Rida' (garment worn around the upper part of the body) except during Tawaf-ul-Qudum (circumambulation around the Ka'bah on arrival in Makkah) in which he must do Idtiba' (uncovering the right shoulder). After Tawaf-ul-Qudum, he may cover his shoulders with his Rida' again. Idtiba' can be done by putting the middle of Rida' under the right armpit,

then placing both ends of the Rida' over the left shoulder and when he completes Tawaf, he may cover his shoulders before offering the two Rak'ahs (units of Prayer) of Tawaf.

60- It is Mashru' for the person who performs Tawaf to touch Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka'bah) and the Yemeni Corner (southern corner of the Ka'bah facing Yemen) in every round. It is Mustahab to kiss and touch Al-Hajar Al-Aswad with the right hand, if possible. However, if it is not possible because of the crowding, it becomes Makruh (reprehensible). It is Mashru' to point to it with a stick or with one's hand and to utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), but there is no evidence as far as we know with regard to pointing to the Yemeni Corner. It is preferred to kiss one's hand or stick after touching Al-Hajar Al-Aswad, following the example of the Prophet (peace be upon him).

61- It is Mashru' for the person who performs Tawaf to offer two Rak'ahs (units of Prayer) after Tawaf behind Maqam Ibrahim (the Station of Ibrahim); this is supported by evidence from the Qur'an and Hadith. If it is not possible, it is permissible to offer these two Rak'ahs in any other part of the Masjid.

62- It is well-known to scholars that it is permissible to perform two continuous Tawafs (i.e. 14 rounds) or more and offer two Rak'ahs for each Tawaf.

63- Performing Wudu' (ablution) is a condition for the validity of Tawaf, according to the more correct of the two opinions of scholars and this is also the opinion of the majority of scholars. It was authentically reported on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) performed Wudu' before making Tawaf. It was also authentically reported that Ibn 'Abbas (may Allah be pleased with them) said: (Tawaf around the House is (a kind of) Salah,

except that Allah allowed you to speak during it.) When Wudu' is nullified, a person should repeat it and start Tawaf, whether obligatory or supererogatory, from the beginning like Salah.

64- Like Salah, the preponderant opinion is that discharging a few drops of blood from any part of the body except the front and back passage (urethra and anus), does not affect the validity of Tawaf.

65- If a woman in her postpartum period becomes ritually pure in less than forty days, it is permissible for her to perform Tawaf. It is to be noted that there is no minimum duration for postpartum period, but the maximum is forty days. If she does not become pure by the time forty days have passed, she must perform Ghusl, offer Salah, observe Sawm (Fasting), and her husband may have sexual intercourse with her. She has to perform Wudu' for every Salah until the blood stops for she has the same ruling as the woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

66- If the Tawaf is interrupted for Salah, a person continues from where they left off. According to the more correct of the two opinions of scholars, they are not obliged to repeat Tawaf from the beginning. However, it would be better if the person repeats it from the beginning to avoid the divergent opinions of scholars and to be on the safe side.

(a) It is permissible for the person who carries a child to make the intention of performing Tawaf and Sa'y for themselves and on behalf of the child.

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It was reported that the Prophet (peace be upon him) said to (A woman who asked him (peace be upon him) about her child, saying, 'O Messenger of Allah! Is there Hajj for this (child)?' He (peace be upon him) replied, 'Yes, and you will have reward.') The Prophet (peace be upon him) did not order her to perform special Tawaf and Sa'y for him. This serves as evidence that performing Tawaf and Sa'y while carrying the child is enough for them both.

67- It is Mustahab for the person who performs Hajj or 'Umrah or others to drink some Zamzam water, if possible. Zamzam water may be used to perform Wudu', Istinja' (cleansing the private parts with water after urination or defecation), and Ghusl following major ritual impurity, when necessary. It was authentically reported that the people used the water which sprang from between the fingers of the Prophet (peace be upon him) to drink, perform Istinja' and Wudu', and wash their clothes. The water that sprang from between the fingers of the Prophet (peace be upon him) is not like Zamzam water, for there is nothing superior to it, however, both are blessed.

68- It is permissible to sell the water of Zamzam and transfer it outside Makkah.

69- Giving precedence to offering a lot of supererogatory Salah over performing a lot of Tawaf is a controversial matter. The preponderant opinion is that a nonresident should perform both of them a lot.

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Some scholars detailed the issue further and said that it is Mustahab for a nonresident to perform a lot of Tawaf, whereas for a resident to perform a lot of Salah. All praise is due to Allah, the matter is open to choice.

70- Anyone who enters Al-Haram after 'Asr (Afternoon) or Fajr (Dawn) Prayers should not perform any supererogatory Salah unless it has a specific reason as in the case of performing the two Rak'ahs after Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah) and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the Mosque).

71- It is Mashru' to say when starting Sa'y: (Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh.) There is no evidence to indicate that it is Mustahab to repeat saying this Ayah every round.

72- It is not Wajib to ascend Safa and Marwah for going between them is sufficient. However, it is

better to ascend them, if possible, for it is an act of Sunnah.

73- Performing Sa'y at the upper floor is as valid as at the ground floor, as the ruling on the base of the Masjid applies to its atmosphere.

74- Anyone who misses any of the seven rounds of Sa'y or has forgotten to perform it, should complete it, provided that the time between the two actions (the missing and the remembering) is not long. This is the preponderant opinion.

75- Anyone who misses one or more rounds of Sa'y during 'Umrah should return and

repeat it from the beginning, even if they have returned to their country. They are still subject to Ihram rulings that prevent them from conjugal relations and all other forbidden acts. They should repeat Sa'y and then cut their hair short for the first cutting is invalid.

76- Sa'y without Wudu' will count as sufficient, for Taharah is not a prerequisite in Sa'y; rather, it is Mustahab.

77- There is no blame on anyone who performs Sa'y before Tawaf out of ignorance or forgetfulness. It was authentically reported that a man asked the Prophet (peace be upon him) saying: ('I performed Sa'y before Tawaf?' He (peace be upon him) replied, 'There is no sin.') This shows that performing Sa'y before Tawaf counts as valid. To be on the safe side, a person should not do that intentionally; but there is nothing wrong if it is done out of ignorance or forgetfulness.

Chapter on the prescribed manner of Hajj and 'Umrah

78- It is prescribed for the Mutamatti' (pilgrim performing Tamattu' Hajj) who performed Tahalul after 'Umrah to enter into the state of Ihram for Hajj on the Day of Tarwiyah (8th of Dhul-Hijjah) from the place where they are staying; whether they are inside or outside Makkah or Mina. The Prophet (peace be upon him) commanded his Sahabah (Companions) who ended their 'Umrah to enter into the sate of Ihram for Hajj on the Day of Tarwiyah from their houses.

79- Anyone who is staying at Mina on the 8th of Dhul-Hijjah should enter into the state of Ihram from the place where they are staying. There is no need to go to Makkah. This is based on the general meaning of the Hadith which was narrated on the authority of Ibn 'Abbas that the Prophet (peace be upon him) said when he specified the Miqats: (And whoever is living within these boundaries can enter Ihram from the place where they decide (to do Hajj). Even the people of Makkah can enter Ihram from Makkah.)

80- Hajj is not valid if the pilgrim stands outside or near the boundaries of 'Arafah.

81- It is not sufficient to stand in 'Arafah just before noon, according to the majority of scholars.

However, Al-Imam Ahmad Ibn Hanbal (may Allah be merciful to him) and others scholars are of the opinion that it is sufficient to stand in 'Arafah before noon for the general meaning of the Hadith narrated on the authority of 'Urwah ibn Mudarras that the Prophet (peace be upon him) said, (...and had stood in 'Arafah before that by night or day.) Scholars said that the word "day" in its general sense includes the time before noon and the afternoon. However, the Jumhur (dominant majority of scholars) are of the opposite opinion.

They see that the time of standing in 'Arafah begins from the afternoon, because the Prophet (peace

be upon him) did so. It is better to follow this opinion to be on the safe side.

82- It is sufficient for a pilgrim to stand in 'Arafah in the afternoon. However, if the pilgrim leaves 'Arafah before the sun sets and does not return at the night of 9th of Dhul-Hijjah, they should offer Dam.

83- It is sufficient to stand in 'Arafah at night, even if by way of passing.

84- The time to stand in 'Arafah extends from the Fajr of the 9th of Dhul-Hijjah until shortly before Fajr of the following day, based on the Hadith reported in this regard.

It is better and safer to stand in 'Arafah in the afternoon or the night of 9th of Dhul-Hijjah to avoid the difference of opinions of scholars who say that standing in 'Arafah before noon does not count as sufficient.

85- A pilgrim should stay in Muzdalifah until 12 a.m., however, it would be better if they stay until they pray Fajr and it becomes light.

86- It is generally permissible for women, even if they are strong, to leave Muzdalifah after 12 a.m. of the 9th of Dhul-Hijjah. The same applies to the weak, the old, and the sick people, for the Prophet (peace be upon him) gave them Rukhsah (concession).

87- No atonement is required from a pilgrim who passes by and does not stay overnight in Muzdalifah if they return before Fajr and they stay there for a short period.

88- If a pilgrim does not spend a portion of the night in Muzdalifah at all, they should offer Dam.

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89- It is not necessary to pick up pebbles from Muzdalifah, but it is permissible to pick them up from Mina.

90- It is not permissible to throw Jamrat-ul-'Aqabah (the closest stone pillar to Makkah) or perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) before 12:00 a.m. on the 9th of Dhul-Hijjah.

91- The correct opinion is that it is sufficient for weak people and the like to throw Jamrat-ul-'Aqabah in the last half of the night of 9th Dhul-Hijjah. However, those who are physically strong must strive their best to throw it in the morning on the Day of 'Eid, to follow the example of the Prophet (peace be upon him) who ﴾stoned Jamrat-ul-'Aqabah after sunrise﴿ .

92- The Hadith reported on the authority of Ibn 'Abbas (may Allah be pleased with them): ﴾ Do not throw the pebbles till the sun rises ﴿ is Da'if, for the link between Al-Hasan Al-'Urany and Ibn 'Abbas is missing.

Assuming that the cited Hadith is Sahih (authentic Hadith), it is interpreted as indicating desirability to reconcile between the Hadith in this regard as explained by Al-Hafiz ibn Hajar (may Allah be merciful to him).

93- It is not permissible to throw the pebbles before noon on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for those who do not hasten to depart, for the Prophet (peace be upon him) threw the pebbles in the afternoon on these three days.

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He (peace be upon him) said: ﴾Learn your rituals from me.﴿ Acts of worship should be performed according to Shari'ah, since they are Tawqifiy (bound by a religious text and not amenable to personal opinion).

94- There is no evidence to prevent throwing the pebbles at night. The basic ruling is permissibility.

However, it is better to throw them during the daytime of the first day of 'Eid and in the afternoon during the days of Tashriq, if possible. Throwing the pebbles at night is only valid for the day of which the sun has set; it is not valid for the day after.

Anyone who fails to throw the pebbles during the daytime of 'Eid, may throw on the 11th night of Dhul-Hijjah until the end of it. Anyone who fails to throw the pebbles before sunset on the 11th day, may throw after sunset on the night of the 12th day. Anyone who fails to throw the pebbles before sunset on the 12th day, may throw after sunset on the night of the 13th day. Anyone who fails to throw the pebbles during the daytime of the 13th day until sunset, must offer Dam, because the time for throwing the pebbles ends altogether when the sun sets on the 13th.

95- It is not necessary that the pebbles stay in the pit after stoning the Jamrat (stone pillars at which pebbles are thrown during Hajj) but they must fall into it.

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If the pebbles roll out of the pit after throwing them, it is sufficient. This is according to scholars including Al-Nawawy (may Allah be merciful to him) in his book, "Al-Majmu'". It is not essential to hit the stone pillar itself, but according to the Sunnah, the pebbles must fall into the pit.

96- If a person is not certain whether the pebbles fell into the pit or not, they should continue throwing until they are certain.

97- It is not permissible to use the pebbles that are in the pit, but there is nothing wrong in using those which fall outside it.

98- It is safer not to use pebbles that were thrown before.

99- If a person throws the seven pebbles with one throw, they will be counted as one and they must throw the other six pebbles.

100- Throwing at the Jamrat should be done in order. A pilgrim should start with Jamrat-ul-Sughra (the smallest stone pillar), then Jamrat-ul-Wusta (the middle stone pillar), and finally Jamrat-ul-Kubra (i.e. Jamrat-ul-'Aqabah).

101- It is not Mustahab to wash the pebbles before throwing them for neither the Prophet (peace be upon him) nor his Sahabah (may Allah be pleased with them) did so.

102- If necessary, a pilgrim may delay the throwing of all pebbles until the 13th of Dhul-Hijjah. They should be thrown in order; starting from Jamrat-ul-'Aqabah for the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). A pilgrim should then return and throw Jamrat-ul-Sughra, then Jamrat-ul-Wusta, and finally Jamrat-ul-Kubra for the 11th day of Dhul-Hijjah

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The same should be done regarding the 12th and 13th days of Dhul-Hijjah, i.e., the pilgrim should return and stone the three Jamrat for the 12th day, then return and stone the three for the 13th day, in case they do not hasten to leave Mina on the 12th day. But the Sunnah is to stone the Jamrat the way the Prophet (peace be upon him) did; he (peace be upon him) stoned Jamrat-ul-'Aqabah with seven pebbles on the Day of 'Eid, then on the 11th of Dhul-Hijjah he stoned the three Jamrat, starting from Jamrat-ul-Sughra which lies next to Masjid Al-Khayf, then Jamrat-ul-Wusta, and finally Jamrat-ul-Kubra. He (peace be upon him) did the same on the 12th of Dhul-Hijjah and stoned the three Jamrat. On the 13th of Dhul-Hijjah, he (peace be upon him) stoned the three Jamrat as he did on the 11th and 12th of Dhul-Hijjah, if there is no haste to leave Mina on the 12th of Dhul-Hijjah.

103- It is permissible for the weak, the sick and the old individuals, children, and women who have no one to look after their children to authorize someone to throw the pebbles on their behalf.

104- It is not valid to authorize someone to throw the pebbles without a legal excuse.

105- Anyone who authorizes someone else to throw the pebbles on their behalf without a legal excuse, it is not valid. According to the correct opinion, they should return to throw them by themselves, even if they are performing supererogatory Hajj. If they do not throw them by themselves or the prescribed period is over, they should slaughter a sacrificial animal in Makkah and distribute it among the poor.

106- The person entrusted with the task of throwing the pebbles on behalf of others should start with himself first at each Jamrah (stone pillar).

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107- A pilgrim who throws the pebbles on behalf of someone else has two choices; First: to throw the pebbles at the three Jamrat for himself then for the person who assigned him.

Second: to throw the pebbles for himself and then for the person who assigned him at each Jamrah. This is the sound opinion to avoid hardships and for lack of evidence supporting otherwise.

108- To slaughter the sacrificial animal on the first day of 'Eid is better than on the second day; and on the second day is better than on the third day; and on the third day is better than on the fourth.

109- Shaving the head during Hajj and 'Umrah is the best for the Prophet (peace be upon him) asked Allah's Forgiveness and Mercy for those who shaved their heads three times and one time for those who cut their hair short.

It is not sufficient for a pilgrim to clip some of his hair, but he should cut all his hair short. It is better to cut the hair short during 'Umrah, if the time of Hajj is close in order to be able to shave it off during Hajj. For this reason during the Farewell Hajj, the Prophet (peace be upon him) ordered his Sahabah to cut their hair short after performing Tawaf and Sa'y, except for those who brought Hady with them for they remained in state of Ihram. He (peace be upon him) did not order them to shave their heads, for they performed 'Umrah few days before Hajj.

(a) No atonement is required from a pilgrim who clips some of his hair out of ignorance or forgetfulness that all the hair should be cut.

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110- A woman must clip the length of a finger tip or less from her hair.

(a) If a pilgrim performs Tahalul after stoning the Jamrat but forgets to shave or cut his hair short, he should take his ordinary clothes off and shave or shorten his hair. No atonement is required if the pilgrim shortens his hair while wearing his ordinary clothes out of forgetfulness or ignorance. Allah (Glorified be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ This is further supported by the Hadith of the Muhrim who was wearing a cloak which had traces of perfume while going to perform 'Umrah.

111- There is no evidence to support the view of those who believe it is not permissible to delay Tawaf-ul-Ifadah until after Dhul-Hijjah. The correct opinion is that it is permissible to delay this ritual; however, doing it earlier is better.

112- It is Wajib upon the woman who gets her menstruation before Tawaf-ul-Ifadah to wait in the company of her Mahram until she becomes ritually pure then perform it. If this is not possible, it is permissible for her to travel and then return to perform Tawaf. However, if a woman is from a far country such as Indonesia, or Morocco, and if she travels she cannot return, it is permissible for her to perform Tawaf, provided that she applies a sanitary towel, and it will serve as sufficient. This is according to the soundest opinion of a group of scholars including Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful to them).

113- Pilgrims who perform Qiran or Ifrad Hajj should perform one Sa'y only. If they have already

performed it after

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Tawaf-ul-Qudum, it is sufficient; otherwise they should perform it after Tawaf-ul-Ifadah.

114- Staying overnight in Mina is not Wajib upon people with legal excuses such as those who provide water for the pilgrims and sick people who find it difficult to stay in Mina. However, they should be keen on staying the rest of the time in Mina with the rest of the pilgrims if possible, to follow the example of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them).

115- People who provide water for the pilgrims, shepherds, and those who look after the pilgrims are given Rukhsah not to stay overnight in Mina and to delay throwing the pebbles until the third day, except for the Day of Nahr for all pilgrims must not delay throwing the pebbles on this day.

116- Anyone who does not stay overnight in Mina, although capable of staying, due to their ignorance of its boundaries, should offer Dam. This is because they abandoned one of the obligatory duties without a legal excuse. They should have asked others to perform this duty.

117- If a pilgrim tries hard to look for any place in Mina, but he fails to find any room, he is not to be blamed if he stays outside of it and he does not have to offer Fidyah. Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾When I command you to do anything,

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do of it as much as you can.﴿

118- Anyone who does not stay overnight in Mina on the 11th and the 12th of Dhul-Hijjah without legal excuse, should offer Dam.

119- If a pilgrim leaves Mina after sunset on the 12th of Dhul-Hijjah, he comes under the same ruling as those who departed from Mina, and no atonement is required of him. A pilgrim who remains after sunset in Mina should spend the night of 13th of Dhul-Hijjah and throw the pebbles on the 13th day of Dhul-Hijjah in the afternoon. Allah (Glorified be He) says: ﴾But whosoever hastens to leave in two days, there is no sin on him﴿ If a pilgrim remains in Mina after the sunset on the 12th of Dhul-Hijjah, he is not included under the ruling of "Muta'jil" (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah).

120- If a pilgrim does not perform Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah) or one of its rounds, they should offer Dam in Makkah and distribute it among the poor. If they return and perform it, still they are not exempted from offering Dam.

(a) It is not valid to perform Tawaf without Taharah for the Prophet (peace be upon him) performed Wudu' for Tawaf.

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He (peace be upon him) said: ﴾Learn your rituals from me.﴿ It was authentically reported that Ibn 'Abbas (may Allah be pleased with them) said: ﴾Tawaf around the House is (a kind of) Salah, except that Allah allowed you to speak during it.﴿ This cited Hadith was reported in two ways; Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). However, the narration of Mawquf is more correct, but it takes the same ruling of Marfu', because a

statement like this cannot be just mere personal opinion.

121- Women who are menstruating or experiencing postpartum bleeding are not required to perform Tawaf-ul-Wada'. Ibn 'Abbas (may Allah be pleased with them) said: (The people were commanded that the last thing they should do is to circumambulate the House (the Ka'bah), but an exception was made for menstruating women.) (Agreed upon by Al-Bukhari and Muslim) Women having postpartum bleeding have the same ruling, according to scholars.

122- Anyone who performs Tawaf-ul-Wada' before completing the throwing of the pebbles, it will not be counted. This is because they have performed it prior to its due time. If they travel without performing it, they have to offer Dam.

123- Anyone who performs Tawaf-ul-Wada' and needs to buy something even if for trade, may do so, as long as the period is short, but if it is longer than the ordinarily acceptable, they should repeat it.

124- It is not Wajib upon the person who performs 'Umrah to do Tawaf-ul-Wada', for there is no evidence to support this, which is the opinion of the Jumhur and Ibn 'Abdul-Bar reported it as a consensus.

125- No one is obliged to complete the rituals on behalf of someone who dies while performing the rituals of Hajj. This is based on the Hadith about the man who fell down from his mount, broke his neck and died. The Prophet (peace be upon him) did not order anyone to complete the rituals on his behalf. He (peace be upon him) said: (He will be resurrected on the Day of Resurrection saying Talbiyah.)

126- There is no evidence supporting the permissibility of performing 'Umrah many times after Hajj from Al-Tan'im or Al-Ji'ranah, although already performed before Hajj; rather, evidence indicates that it is better not to do that for neither the Prophet (peace be upon him) nor his Sahabah (may Allah be pleased with them) did so after the Farwell Hajj.

127- The following Hadith which was reported by Ibn 'Abbas (may Allah be pleased with them): (Anyone who misses or forgets any of the rituals, should offer Dam) falls under the same ruling as Hadith Marfu', because a statement like this cannot be just mere personal opinion, and none of the Sahabah is known to have objected to it.

Anyone who abandons any of the obligatory acts such as throwing the pebbles, staying overnight in Mina, Tawaf-ul-Wada' etc., deliberately or out of forgetfulness or ignorance, should offer Dam in Makkah and distribute it among the poor. The conditions of Dam are the same as Udhiyah which is to slaughter one sheep, one-seventh of a cow, or one seventh of a camel.

Chapter on visiting Al-Masjid Al-Nabawy

127- (a) Visiting Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) at any time is an act of the Sunnah and is not Wajib. There is no connection between this visit and Hajj.

128- The following Hadith: (Anyone who prays forty Salahs in my Masjid - Al-Masjid Al-Nabawy - missing no Salah, it will be recorded that he is safe from the Fire, is saved from punishment and is free of hypocrisy) is Da'if, according to analytic scholars; therefore, it should not be relied on.

Chapter on Ihsar and Fawat (missing Hajj)

129- Ihsar (being prevented from completing Hajj or `Umrah) takes place either because of an

enemy or due to illness, or shortage of money. However, a pilgrim should not hasten to make Tahalul, if it is hoped that the cause of the impediment will soon end.

130- Any pilgrim who is prevented from completing the rituals of Hajj should not make Tahalul unless they slaughter a Hady and shave (in case of men) or cut their hair short. If a pilgrim has stipulated a condition (for ending Ihram) when entering into the state of Ihram, it is permissible for them to make Tahalul without slaughtering a Hady and there is nothing due on them.

If a pilgrim is unable to offer a Hady, they must fast ten days, then they should shave (in case of men) or cut their hair short and make Tahalul.

131- A pilgrim who is prevented from completing the rituals of Hajj should slaughter the Hady where they are detained; whether inside or outside the Haram. It should be distributed among the poor or it should be transferred to them, if there are none in the Haram.

Chapter on Hady and Ud-hiyah

132- The people of Makkah do not have to offer Hady for Tamttu' or Qiran Hajj even if they perform 'Umrah or Hajj during the months of Hajj. This is based on the Saying of Allah (Glorified be He) when stating the obligation of offering a sacrificial animal in case of pilgrims performing Tamattu' Hajj and observing Sawm in case of pilgrims who cannot afford it: ﴾This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah).﴿

133- It is not sufficient for a pilgrim to slaughter the Hady before the Day of Nahr (10th of Dhul-Hijjah). The Prophet (peace be upon him) and his Sahabah slaughtered their Hady on the Days of Nahr only (10th, 11th, 12th and 13th of Dhul-Hijjah). If it was permissible, he (peace be upon him) would have clarified this and his Sahabah would have transmitted the information to us.

134- It is permissible to delay slaughtering the Hady until the 13th of Dhul-Hijjah, because all the Days of Tashriq are days of eating, drinking, and slaughtering. However, it is better to offer the Hady on the first day of 'Eid.

135- It is not permissible to fast on the Days of Tashriq – voluntary or involuntary - except for pilgrims who cannot offer a Hady. It was narrated that Ibn 'Umar and 'Aishah (may Allah be pleased with them) said: ﴾No Rukhsah (concession) was granted allowing anyone to fast on the days of Tashriq, except for those (pilgrims) who could not find a Hady.﴿ (Related by Al-Bukhari)

136- It is better for those who are unable to offer Hady for Tamattu' and Qiran Hajj to fast the three days before the Day of 'Arafah (9th of Dhul-Hijjah). It is permissible to fast them on the Days of Tashriq as previously mentioned.

137- It is not sufficient for anyone who is able to offer Hady for Tamattu' or Qiran to observe Sawm instead. They should offer Hady even if the Days of Nahr are over for it is a debt on them.

138- It is not permissible to give the value of the Hady instead of slaughtering it. The opinion that states that it is permissible to give the value of Hady is a new legislation and is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Allah (Exalted be He) says: ﴾Or have they partners (with Allâh - false gods) who have instituted for them a religion which Allâh has not ordained?﴿

139- It is permissible to borrow money to buy Hady, but it is not Wajib if one is unable to afford it; Sawm is sufficient in their case.

140- Sacrifices offered as a Fidyah (ransom) and Hady should be distributed among the poor people

in the Haram.

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141- The Hady should be distributed among the poor and the needy persons who are staying in the Haram whether or not they are from Makkah.

142- It is not sufficient for someone to slaughter the Hady where no use could be made of it.

143- It is not sufficient to slaughter the Hady outside the Haram such as in 'Arafah or Jeddah, even if it is distributed in the Haram. A pilgrim should make up for it whether they are aware of the ruling or not.

144- It is Mustahab to eat and give a portion from the Tamattu' and Qiran Hady as a form of a gift and charity.

145- It is Mustahab for a pilgrim to say when slaughtering the Hady: "Bismillah Allahu Akbar. Allahumma minka wa-lak. (In the Name of Allah, Allah is the Greatest. O Allah! It is from You and for You." And, directs it towards the Qiblah (Ka`bah-direction faced in Prayer). Directing the Hady towards the Qiblah is an act of the Sunnah, but it is not Wajib.

146- According to the more correct of the two opinions of the scholars, Ud-hiyah (sacrificial animal offered by non-pilgrims) is a stressed Sunnah, unless it is requested in a will, because in this case, it becomes Wajib. It is Mashru' for a person to act kindly towards deceased relatives by slaughtering sacrifices on their behalf, besides other forms of Sadaqah (voluntary charity).

The Book of Manasik of Hajj

Legislation of Hajj: Wisdom, rules and benefits

In the Name of Allah, the most Gracious, the most Merciful. Praise be to Allah, the Lord of the Worlds! The best outcome will be for the righteous. Peace and blessings be upon His servant and Messenger and His trustee over the matter of revelation and His beloved Servant and His chosen one amongst His Servants, our Prophet, leader and master Muhammad ibn `Abdullah, and upon his family, Companions, and those who followed his example and guidance until the Day of Judgment.

Praise be to Allah (Glorified and Exalted be He) for endowing us with this meeting with my brothers in Islam in the best place to recommend and advise one another to the truth, to cooperate in righteousness and piety, to remember Allah and remind each other of His Right, and to remind each other of this great rite i.e. the rite of Hajj and what it contains of the abundant good and benefits and good outcomes for Muslims all over the world.

I ask Allah (Glorified and Exalted be He) to bless this meeting and set right our hearts and deeds and help us be versed and steadfast in the religion.

May Allah accept from us and from all our brothers performing pilgrimage to Bayt Allah Al-Haram (the House: another name for the Ka`bah) as well as other Muslims! I ask Allah to accept from us all our deeds through which we seek to draw near to Him (Glorified and Exalted be He).

I want also to thank my brother, his Eminence Sheikh Rashid Al-Rajih, the director of Umm al-Qura University and the head of this club for this invitation to attend this meeting. I ask Allah (Glorified and Exalted be He) to bless his efforts and to help him in doing all good deeds and to make us, you, and him among the guiding and guided people, for He is the best One asked for help.

O brothers, the ritual of Hajj is great. It has many benefits and much wisdom. The one who meditates on Allah's Book and the Sunnah of Allah's Messenger (peace be upon him) regarding this topic will know much about this.

Allah (Exalted be He) legislated this rite for His Servants, because it involves great benefits such as knowing one another, cooperating in good, recommending one another to the truth, acquiring knowledge of the religion, and making the Word of Allah Supreme, declaring Tawhid (belief in the Oneness of Allah/ monotheism) and devotion to Allah, and other great countless interests and benefits.

It is out of Allah's Mercy that He (may He be Praised) obligated Hajj for all Muslims throughout the world. It is obligatory for all

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Muslims, men and women, Arabs and non-Arabs, and rulers and subjects, who can afford it. Allah (Glorified and Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿

This noble Ayah is clear evidence that Hajj is obligatory for all Muslims who can afford it.

Hajj is to be performed once in one's lifetime. The Prophet (peace be upon him) said when being asked: ﴾Is it to be performed every year? He (peace be upon him) said: If I say yes, it will be obligatory upon you. The obligatory Hajj is only one time and what is more than that is voluntary.﴿ This also shows that Allah (Exalted be He) wants to make things easy. Making Hajj obligatory once in one's lifetimes displays Allah's great bounty. Had it been more than that, there would have been a great hardship due to the high cost on the part of those who are far away from this blessed place. Yet, it is out of Allah's Mercy and Kindness that He obligated Hajj once in a lifetime and that any addition is a voluntary Hajj. It is authentically reported that the Messenger of Allah (may peace be upon him) said: ﴾(The performance of) 'Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

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It is also recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾"Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."﴿

He (peace be upon him) said: ﴾Perform Hajj and 'Umrah consecutively, for they remove poverty and sins like the blacksmith's furnace removes impurities from the iron, gold and silver. And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.﴿

Thus, Hajj has a great rank and many benefits. Out of its great benefits is that if it is Mabrur (the one accepted by Allah), then its reward is Paradise, pleasure, and forgiveness of one's sins. This is a great reward and a matchless gain.

Allah (Glorified and Exalted be He) made this House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. Allah (Glorified and Exalted be He) says: ﴾And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety.﴿ People resort to it from all places, time after time, and yet, they never stop coming to it because it contains great good and many benefits and it is based on

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displaying Tawhid (belief in the Oneness of Allah/ monotheism) and devotion to Allah. Allah (Exalted be He) says: ﴾And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) - Islâmic Monotheism], and sanctify My House for those

who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"❳

Allah (Exalted be He) prepared Al-Bayt (the House: another name for the Ka`bah) for His beloved Servant Ibrâhîm (peace be upon him) to establish it to witness displaying Tawhid and devotion to Him and rejecting Shirk (associating others with Allah in His Divinity or worship). ❲The Prophet (peace be upon him) was asked about the first House (of worship) appointed for mankind, where he (peace be upon him) said: It is Al-Masjid Al-Haram (the Sacred Mosque in Makkah). ❳ In His Glorious Book, Allah (Exalted be He) says: ❲Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn).❳ It was the first House established for public worship. Allah (Glorified and Exalted be He) explains that its foundation is based on displaying Tawhid (belief in the Oneness of Allah/ monotheism) and devotion to Allah.

It is obligatory upon every Muslim traveling to this House to sincerely worship Allah alone and to endeavor to make all his deeds, his Salah (Prayer), supplication, his Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), and all his acts of worship) sincerely devoted to Allah alone. Allah (Exalted be He) says: ❲and sanctify My House❳ i.e. sanctify the place of the House from Shirk ❲for those who circumambulate it❳ Allah (Exalted be He) began by mentioning Tawaf

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because it can only be performed in Al-Bayt Al-`Atiq i.e. Al-Masjid Al-Haram. There is no worship in the world involving Tawaf except that which is performed around Al-Bayt Al-`Atiq. Regarding Tawaf around graves, trees or stones, this is an act of major Shirk (associating others in worship with Allah), the same as performing Salah (prayer) and prostrating to them.

If one performs Tawaf (circumambulation) around them seeking to draw near to Allah (Exalted be He), then this is Bid`ah (innovation in religion) because the only Tawaf (circumambulation) through which one can draw near to Allah is that which is performed around Al-Bayt Al-`Atiq. Its sanctifying is to be through purifying it from associating others in worship with Allah and the misleading Bid`ah (innovation in religion) and that it is to be done only by displaying Tawhid and devotion to Allah and the acts of worship that He legislated.

It is obligatory for those protecting and observing the House to purify the House from Shirk, Bid`ah (innovation in religion), and acts of disobedience in order for it to be as Allah legislated i.e. a Sacred House sanctified from all that Allah has prohibited.

In Al-Bayt Al-`Atiq, there are clear signs: Maqam Ibrahim (Abraham's Station). The whole area of Al-Haram is Maqam Ibrahim (Abraham's Station). As-Safa, Al-Marwah, Al-Bayt Al-`Atiq, Mina, Muzdalifah, and `Arafah all are stations that remind of this great and Noble Prophet and Messenger (peace be upon him) and the efforts and great deeds he exerted in the way of calling people to Tawhid and to be devoted to Him, and calling his people to Tawhid and following the Shari`ah of Allah.

Allah (may He be Praised) says regarding this great rite of Hajj: ❲The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).❳ i.e. Shawwal and Dhul-Qi`dah and the first ten days of

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Dhul-Hijjah i.e. two months and some days. Then, Allah (Exalted be He) says: ❲So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his

wife), nor commit sin, nor dispute unjustly during the Hajj.) It is one of the great benefits that a pilgrim to Al-Bayt Al-`Atiq devotes worship to Allah alone and rejects Shirk to purify oneself and beware of all that contradicts the Shari'ah of Allah (may He be Praised) so that one's worship can be perfectly devoted to Allah (Glorified and Exalted be He) and that it can be void of defect in any way. In this way, one will come out as sinless as a new-born child (just delivered by his mother), if he performed Hajj without approaching his wife for sexual relations nor committing any sins.

On the one hand, it is not permissible for the pilgrim to have sexual intercourse with his wife or to do any thing that may stir this i.e. touching, gazing at, speaking to her, and the like as clarified by scholars (may Allah be merciful with them). On the other hand, it is not permissible for the pilgrim to approach any sin, whether they are prohibited during Hajj or absolutely prohibited.

Among the forbidden things for a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) are clipping one's nails after performing Ihram (ritual state for Hajj and `Umrah), shortening one's hair, applying perfume, wearing sewn clothes, and covering the head for men, and wearing gloves for both men and women, and wearing the veil on the part of women, and other than this of what Allah (Exalted be He) prohibited for the person in a state of Ihram.

Yet, there are things that are absolutely prohibited, such as adultery, theft, oppression in the soul, money and honor, devouring usury, and other than that of the things that are prohibited to all Muslims, whether during Hajj or at any other time.

(nor dispute unjustly during the Hajj.) The believer should keep away from disputing that stirs enmity and grudge. Hajj is a means of achieving love, cooperation and purity. Out of its great wisdom is to abandon all that causes hatred

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and grudge that may result from having sexual intercourse, disobedience or disputing. It is a great means of purifying hearts, unifying the word of Muslims, cooperating in righteousness and piety, and for the Servants of Allah from the various countries to know one another.

During the pre-Islamic period of ignorance, the Arabs used to dispute, but Allah (Exalted be He) forbade such behavior. Thus, there should be no dispute in Hajj, neither that which was practiced during the pre-Islamic period of ignorance, nor that which stirs hatred and enmity. All this is impermissible. If you speak ill about your brother, you should then repent to Allah and ask Him to forgive you so that all your words during Hajj would call to goodness, piety, cooperation in goodness and purity, and keeping away from everything that causes disunity and controversy.

Arguing in a good manner is required at all times. Allah (Exalted be He) says: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) This is required on the part of those in a state of Ihram (ritual state for Hajj and `Umrah) and others. Allah (Exalted be He) says: (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong) There is no harm in arguing in a good manner to remove suspicion and point out the truth based on evidence and avoiding whatever causes grudge and enmity.

Then, Allah (Glorified and Exalted be He) says: (And whatever good you do, (be sure) Allâh knows it.)

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This implies urging to do all kinds of good. The pilgrim should be keen to do good through all means.

Allah (may He be Praised) teaches him this and rewards him when doing so. Goodness includes both words and actions. The good word, advice and enjoining what is right and forbidding what is evil are all aspects of goodness. Sympathizing with others, guiding the misled and teaching the ignorant are all aspects of goodness. All that benefits pilgrims or Muslims in general out of the words or actions Allah (Glorified and Exalted be He) ordained and made permissible are all aspects of goodness.

Then, Allah (Glorified and Exalted be He) says: ﴾And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).﴿ Allah (Glorified and Exalted be He) commands the pilgrim to take money and all that benefits him in Hajj regarding beneficial knowledge, useful books and all that is of benefit for him or others. The word ﴾And take a provision (with you)﴿ is a general word that includes all kinds of provision regarding the affairs of this world and those of religion.

Ibn `Abbas (may Allah be pleased with both of them) said: Some people used to perform Hajj without taking provision with them saying that they are those who trust in Allah. Thus, Allah (Exalted be He) revealed: ﴾And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).﴿ The Ayah is general and includes all people. Thus, all people in all parts of the world must avail themselves of science, money and all that benefits them in their Hajj so as not to be in need of others.

Allah (Exalted be He) says: ﴾but the best provision is At-Taqwa (piety, righteousness).﴿ This means that the best provision for believers is piety. They should fear Allah through obeying and worshipping Him devotedly and benefiting their pilgrim brothers and directing them to goodness and enjoining good and forbidding evil,

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and helping those who need help and do so in the best and most proper way.

Then, Allah (may He be Praised) repeats: ﴾So fear Me, O men of understanding!﴿ Allah (Glorified and Exalted be He) repeatedly commands us to fear Him and observe piety because it involves great good as Allah (may He be Praised) says: ﴾O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)].﴿ The Prophet (peace be upon him) was asked: ﴾Who are the most honorable of the people? He (peace be upon him) said: Those who keep their duty to Allah and fear Him.﴿

Those who fear Allah (Exalted be He) are the most honorable and the best in Allah's Sight out of the Arabs and non-Arabs, those who are free and those who are slaves, men and women, and Jinn and humankind. At their head are the Messengers of Allah and the Prophets (peace be upon them) and then the best one by one according to their ranks.

Allah (Exalted be He) says: ﴾O men of understanding﴿ This is because people of sound thinking are those who can understand what Allah (Exalted be He) means and because it is they who can appreciate the advice and commands, which is not the case with those who do not have sound thinking and thus, they are worthless. The one who turns away from and is heedless of Allah is not of the people of understanding. People of understanding are only those who turn to Allah, worshipping Him willingly, and desiring whatever benefits

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people. All people are commanded to observe piety. Yet, people of understanding have a privilege due to the sound thinking and insight with which Allah endowed them, as Allah (Glorified and Exalted be He) says in another Ayah: ﴾and that men of understanding may take heed.﴿ We are all

commanded to take heed and observe piety. Yet, people of understanding have a great rank and a privilege in understanding and implementing Allah's commands who also says: ﴾Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴿ This contains signs for everyone but it is only people of understanding who can comprehend and appreciate them.

Allah (may He be Praised) says: ﴾And proclaim to mankind the Hajj (pilgrimage).﴿ Here Allah (Exalted be He) commands Prophet Ibrahim (peace be upon him) to proclaim and announce Hajj (pilgrimage) to mankind. He (peace be upon him) did so. Callers to Allah proclaim Hajj (pilgrimage) following the example of Prophet Ibrahim and the Prophets after him as well as following the steps of our Prophet (peace be upon him). ﴾They will come to you on foot﴿ i.e. they will come walking.

Though some people inferred from the noble Ayah that it better for the pilgrim to go to perform Hajj (pilgrimage) on foot, yet this is incorrect because the Prophet (peace be upon him), who is the ideal to be followed, rode while performing Hajj (pilgrimage). Going to perform Hajj on foot indicates one's urgent and strong desire to perform Hajj but this does not indicate that doing so is better.

Both the one who comes to perform Hajj (pilgrimage) on foot and the one who rides to perform Hajj (pilgrimage) have their rewards. Superiority is given to the one who seeks Allah's Mercy and Kindness. ﴾and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).﴿ Pilgrims will come from far wide roads from the east and west and from every place seeking Allah's Countenance and the Hereafter.

Why do they come? ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿ Allah (Exalted be He) does not explain these benefits here. Yet, He explains them in many other Ayahs, including His saying after that: ﴾and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿ All that a pilgrim does to obey Allah (Exalted be He) and benefit His Servants, whether we have mentioned them or not, are considered benefits. It is out of Allah's wisdom that He did not specify these benefits in order for the believers, men and women, to include all the acts of worship that they do as well as all that benefits His Servants. Giving in charity to the poor is a benefit; teaching the ignorant is a benefit; enjoining what is good and forbidding what is evil is a benefit. Calling to Allah (Exalted be He) includes are great benefits; performing Salah (Prayer) in Al-Masjid Al-Haram is a benefit; reading is a benefit; teaching knowledge is a benefit; and all that you do that benefits people out of words, actions, giving in charity, or any other matter that Allah (Exalted be He) has ordained are also classified as benefits.

The pilgrim should make use of this great opportunity and enrich it with fearing Allah (Exalted be He) and being keen on performing all forms of benefits that please Allah and benefit

His Servants. The pilgrim should occupy himself with remembering Allah in Makkah, while performing the rites, and in all places. A pilgrim should busy himself with worshipping Allah through doing whatever benefits people. If he has knowledge, he should teach people matters of their religion, call and guide to Allah, and enjoin what is good and forbid what is evil. If he is rich, he should do favors to people, help the poor, support those who are afflicted, enrich his time with remembering Allah and reciting the Noble Qur'an, and be keen to perform the rites in the way prescribed by Allah (Exalted be He) according to the Sunnah of the Prophet (peace be upon him). The greatest benefit for him is that

his aim in all matters should be expressing Tawhid (belief in the Oneness of Allah/monotheism) and devotion to his Lord and following the example of the Prophet (peace be upon him) regarding the guidance he brought.

The pilgrim should know the matters of his religion. He should ask if he does not know. He should attend religious study circles in Al-Masjid Al-Haram, in the Masjids (mosques) of Makkah, and in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). He should ask scholars and inquire about useful books; seek to perform the Islamic rite without the least contradiction to the Shari`ah. He should beware of Bid'ah (Innovation in Religion) and weak opinions which bear no weight against the preponderant view. They should also seek to follow the Messenger (peace be upon him) in order for his Hajj to be Mabrur (accepted) and for his journey to be blessed and beneficial for him and others and in order for him to benefit from it when returning to his country later.

The rules and rites of Hajj (Pilgrimage) are known to scholars. Though the great number of Muslims who performed Hajj knew them, many people ignore these rules. They should learn and ask scholars

for what they find difficult to understand. They should be keen to know the Shar`i rulings on the issues of Hajj (Pilgrimage). In performing any rite, the pilgrim should follow and hold fast to the Sunnah of the Messenger (peace be upon him). They should be keen to read the books of scholars that care to present evidence and clarify the truth based on evidence.

The believer, pilgrims and other Muslims, should beware of all that Allah has prohibited both during Hajj (Pilgrimage) and at other times, in his house, on the road, in his community, and at any place. They should seek Allah's help to do so. Allah (Glorified and Exalted be He) likes that His Servants ask and beseech Him and He (Glorified and Exalted be He) is Most Generous, Most Kind.

It is ordained for the pilgrim upon arriving at Al-Miqat (sites for entering Ihram for Hajj and `Umrah) to take a bath if possible, to perform ablution and offer two Rak`ahs as Sunnah after ablution unless he enters the state of Ihram after performing an obligatory Salah (Prayer). That will suffice him because the Prophet (peace be upon him) entered the state of Ihram during the Farewell Hajj after performing Zhuhr (noon prayer) in Dhu Al-Hulayfah. If his house is close to Al-Miqat, like the people of Al-Ta'if and Madinah and he took a bath in his house, then this suffices him. Yet he can enter into the state of Ihram only after reaching Al-Miqat. What is meant by Ihram is the intention to perform either Hajj or `Umra or to perform them both and to announce Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for this. There is no harm if he wears unsewn clothes at his house or on the road. The same applies to having a bath as mentioned above. The pilgrim should not wear sewn clothes and should wear the clothes of Ihram and then get into his car.

It is preferable for him to intend the Ihram to perform Hajj or `Umrah after riding because the Prophet (peace be upon him) entered the state of Ihram after riding his mount. What is meant here is the intention to enter the state of Ihram for Hajj or `Umrah. Then, he should recite Talbiyah continually, in addition to remembering Allah, praising Him, asking His forgiveness, repenting to Him, enjoining what is good and forbidding what is evil and calling people to Allah (Glorified and Exalted be He) till he begins Tawaf for `Umrah, if he entered the state of Ihram to perform `Umrah. Once he starts Tawaf, he should stop announcing Talbiyah. Yet, if he entered the state of Ihram to perform Hajj, he should continue reciting Talbiyah till he stones the Jamrat-ul-`Aqabah (the closest stone pillar to Makkah). After throwing the pebbles on the morning of the feast, he should cease reciting Talbiyah and should busy himself with Takbir (saying: "Allahu Akbar [Allah is the Greatest]").

When throwing pebbles, the pilgrim should make sure or be quite certain that the pebbles reached the basin. If he is not quite sure, then he should repeat throwing the pebbles at once. If he left Mina

without repeating, then he is to offer a sacrificial animal because he missed an obligatory act of worship. Yet, if could repeat throwing the pebbles during the days of Mina, he should repeat it holding his intention to perform the other rituals in order and there is no necessary compensation due on him.

It is known that the pilgrim can hasten to leave on the twelfth day of Dhul-Hijjah after throwing the pebbles in the afternoon. If he likes to depart, he should perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and leave on the condition that he has performed Tawaf for Hajj. If he has not performed it, then there is no harm that Tawaf for Hajj is to be that of Tawaf-ul-Wada`. Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) suffices the pilgrim for Tawaf-ul-Wada`, if he travels after it. If the pilgrim stayed till throwing the pebbles on

the thirteenth day in the afternoon, then this is preferable and that was what the Prophet (peace be upon him) did. The one who witnesses the sunset of the twelfth day in Mina has to spend the night there and throw the pebbles on the thirteenth day in the afternoon. The one who missed throwing the pebbles till the sun set on the thirteenth day has to slaughter a sacrificial animal for having missed this great obligation.

`Arafah is the most important pillar of Hajj, because the Prophet (peace be upon him) said: ❨ The most important pillar of Hajj is the day of 'Arafah. ❩ When performing Hajj, it is a must to stand in `Arafah on the ninth day in the afternoon. This is what is ordained according to the majority of scholars. Some scholars stated that if the pilgrim stood in `Arafah before noon, this suffices him because this time is considered part of `Arafah. Yet, what is ordained is that the pilgrim is to stand there from the afternoon till sunset. If he stands there at the night before the Day of Sacrifice (10th of Dhul-Hijjah), then this suffices him till before dawn. The one who misses standing at `Arafah till it was dawn is considered to have missed the whole Hajj. The pilgrim who stood during the day and left before sunset is considered to have missed an obligatory act of worship. Therefore, he has to slaughter a sacrificial animal according to the majority of scholars.

It is ordained for the pilgrim while standing at `Arafat to recite a lot of supplication, remembrance and Talbiyah while raising one's hands as this was the practice of the Prophet (peace be upon him). It is an act of the Sunnah that the pilgrim should combine and shorten Zhuhr (noon) along with 'Asr (afternoon) prayers in the time of the former with one Adhan (call to Prayer)

and two Iqamah (call to start the Prayer) in Masjid Namirah, if he is able to do so. If this is not possible, then every group should perform Salah (Prayer) in its place following the example of the Prophet (peace be upon him). Then, the pilgrim should remain at the place where he is in `Arafah as all of `Arafat is a place for standing and should supplicate Allah in all conditions; sitting, lying or standing. The pilgrim should also recite a lot of remembrance and Talbiyah till the sun sets. When the sun sets, he can leave solemnly and quietly to Muzdalifah where he should perform both Maghrib (Sunset) Prayer and `Isha' (Night) Prayer before setting his luggage down. This should be done with one Adhan (call to Salah) and two Iqamahs (call to start the Salah). Maghrib (Sunset) Prayer is to be offered as three Rak`ahs while `Isha' (Night) Prayer is to be offered as two Rak`ahs. There should be no Salah (Prayer) neither between the two Salahs (Prayers) nor between Zhuhr (noon) and 'Asr (afternoon) prayers offered in `Arafah, because the Prophet (peace be upon him) offered no Salah (Prayer) in between.

After combining and shortening Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, the pilgrim can do what he likes: He can sleep, eat, recite Qur'an, or remember Allah. The weak can leave for Mina in the last half of the night. Yet it is preferable for them to leave after the setting of the moon before

the place is crowded because the Prophet (peace be upon him) gave them license out of mercy and alleviation. They can throw the pebbles before dawn. There is no harm on the one who postpones throwing the pebbles till it is forenoon. Yet, throwing the pebbles when it is forenoon is what is preferable for those who are strong and it is the Sunnah.

Performing Tawaf either before or after throwing the pebbles suffices the pilgrim. Yet it is preferable to postpone Tawaf until after throwing the pebbles, sacrificing and shaving and following the example of the Prophet

(peace be upon him). However, there is no harm in performing this before throwing the pebbles. (When the Prophet (peace be upon him) was asked on the day of the 'Eid (the Feast) about anything (of the rituals of Hajj) done before or after its time, he said, "There is no harm in it.") This includes throwing the pebbles, slaughtering the sacrificial animal, shaving, shortening the hair, performing Tawaf and Sa`y.

In conclusion, the Sunnah done by the Prophet (peace be upon him) on the day of the 'Eid (Feast) is to throw the pebbles first, then to slaughter the sacrificial animal, and to shave or shorten one's hair (and shaving is better). Then, a pilgrim can end the state of Ihram, then perform Tawaf and Sa`y, if he ought to offer Sa`y.

I ask Allah (Glorified and Exalted be He) to guide us all and all Muslims to useful knowledge and righteous deeds. May He grant all of us comprehension of His Religion and help us adhere to it and reform all the conditions of Muslims everywhere and help them to be well-versed in the religion! May He endow them with continuous activity to know the matters of religion, learn and seek Allah's reward!

We also ask Allah (may He be Praised) to appoint the best among them to rule them, to reform their leaders, and guide all the rulers of Muslims everywhere to rule by His Shari`ah, be content with it, and prefer it to any other legislations, for He (Glorified and Exalted be He) is Most Generous, Most Kind. May peace and blessings be upon His Servant and Messenger our Prophet Muhammad, his family, Companions, and those who followed him rightfully!

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One of the objectives of Hajj is uniting Muslims to defend the Truth

Praise is due to Allah Who has made Al-Bayt (the House: another name for the Ka`bah) a resort for mankind, a place of safety, and a guidance and blessing for all beings. Allah ordered His Servant and Messenger Ibrahim (Abraham, peace be upon him) the leader of those who worship none but Allah and the father of all succeeding prophets to guide the people to Al-Haqq (the Truth) and proclaim Hajj to them after designating the site of Al-Bayt so that they will come from every distant place, ﴿That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴾

I testify that there is no deity but Allah Alone Who has no partner, the Deity of the earlier and later generations, Who has sent His Messengers and revealed His Books to establish proof and clarify that Allah (Glorified be He) is the Only One deserving worship and obedience, and that His Shari`ah (Islamic law) must be followed and anything which opposes it must be avoided. I testify that Muhammad is the Servant and Messenger of Allah, who was sent as a Mercy to all beings and a proof against them. Allah sent him with guidance and the religion of truth to make it superior to all religions and ordered him to inform the people of their religious duties. The Prophet (peace be upon him), indeed, carried out his mission by word and deed; may the peace and blessings of Allah be upon him.

The Prophet (peace be upon him) performed Farewell Hajj and informed the people of

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the rituals of Hajj by what he said and did during it. He said to the people: ﴿Take your (Hajj) rituals from me, for perhaps we might not meet (like this meeting) after this year.﴾ Thus, he explained all the rituals of Hajj, the words and actions, by what he said and did. He, indeed, conveyed the Message, fulfilled the trust, and engaged in Jihad (striving in the Cause of Allah) sincerely. When he died, his Rightly-Guided Caliphs and Sahabah (Companions of the Prophet - may Allah be pleased with them) followed his right path and clarified this great Message to the people by their words and deeds. They honestly conveyed to the people the Prophet's sayings and deeds; may Allah be pleased with them and grant them the best abode.

The greatest objective of Hajj is to unite Muslims upon Al-Haqq (the Truth) and guide them to it so as to hold fast to the Din (religion) of Allah, worship Him Alone, and follow His Shar` (Law). For this reason, I thought of entitling this lecture "Uniting the word of Muslims upon Al-Haqq is one of the objectives of Hajj". There are other several objectives of Hajj and we will explain a lot of them in sha'a-Allah (if Allah wills).

To commence:

I thank Allah (Glorified and Exalted be He) for this meeting with brothers in Islam

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in the Literary Cultural Club of Makkah to cooperate in good and clarify many of the objectives of performing Hajj to Al-Bayt Al-Haram (the sacred mosque in Makkah) so that pilgrims would benefit from what Allah has ordained and know many of the rituals which they are unaware of.

I thank those in charge of the Club, at the head of whom is the honorable brother Dr. Rashid Al-Rajih, the head of the Club, and the Director of Umm Al-Qura University for inviting me to this event. I ask Allah to guide us all to that which pleases Him, to help those in charge of the Club to do all that is good and to make their efforts beneficial to Muslims, and to make us all among those guiding others and being guided by Allah and among the supporters of Al-Haqq wherever we are.

O brothers in Islam! Allah (Glorified and Exalted be He) has prescribed Hajj for His Servants and made it the fifth Rukn (Pillar) of Islam for wisdom and several secrets and benefits. Allah (Glorified and Exalted be He) refers to this in the following Ayah (Qur'anic verse): ﴿Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn " (See V.2:105)﴾ ﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn).﴾ ﴿In it are manifest signs (for example), the Maqâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴾

Thus, Allah shows that Al-Bayt is the first place appointed on earth to worship Allah and draw closer to Him by doing that which pleases Him. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Dhar (may Allah be pleased with him) who said: ﴿I said: O Messenger of Allah! Tell me about the first Masjid (mosque) that was constructed on earth. He replied: Al-Masjid Al-Haram (the Sacred Mosque in Makkah). I said: Then which next? He answered: Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). I asked: How long was the space of time between them (i.e. between their construction)? He answered: Forty years. I asked: Then which next? He said: Wherever you may be and the Salah (Prayer) time becomes due, perform Salah there, for it (the earth) is a Masjid for you.﴾

The Prophet (peace be upon him) thus told that the first place of worship appointed to mankind is Al-Masjid Al-Haram, which was constructed to worship Allah (Glorified and Exalted be He) and to draw closer to Him as stated by scholars. In fact, there were other places that were designated for habitation unlike Al-Masjid Al-Haram that was built for worship, obedience, and drawing closer to Allah by the sayings and deeds which please Him. The next place of worship is Al-Masjid Al-Aqsa, which was built by the grandson of Prophet Ibrahim, that is, Ya`qub ibn Ishaq ibn Ibrahim (Jacob son of Isaac son of Abraham, peace be upon them all). The Masjid was reconstructed after a long period of time by Prophet Sulayman (Solomon, peace be upon him). After this, all the earth was declared to be a place of worship. Then, Masjid Al-Naby (Prophet's Mosque),

which was constructed by Prophet Muhammad (peace be upon him) when he immigrated to Madinah with his Sahabah (Companions, may Allah be pleased with them) and said that it is the best Masjid after Al-Masjid Al-Haram. Thus, there are three superior Masjids (mosques): Al-Masjid Al-Haram, then Masjid Al-Naby (Prophet's mosque, peace be upon him), then Al-Masjid Al-Aqsa. Offering Salah

in these three Masjids gives double rewards. It is reported in a Sahih (authentic) Hadith that offering Salah in Al-Masjid Al-Haram is equal to (offering) a hundred thousand Salah, offering it in Al-Masjid Al-Nabawy is better than one thousand Salah, and offering it in Al-Aqsa Mosque is equal to five hundred Salah. These are the greatest and best Masjids; they are the Masjids of prophets (peace be upon them).

Allah (Glorified and Exalted be He) has prescribed Hajj for His Servants because of its great benefits. The Prophet (peace be upon him) has told us that Hajj is obligatory for the Servants who are Mukallaf (meeting the conditions to be held legally accountable for their actions) and can afford its expenses. Allah (Glorified and Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

The Prophet (peace be upon him) delivered a Khutbah (sermon), saying:

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﴾O people, Allah has made Hajj obligatory on you; so perform Hajj. Thereupon a person said: O Messenger of Allah! 'Is it to be performed' every year? He (peace be upon him) said: The obligatory Hajj is only one time and any addition is a voluntary Hajj.﴿ Thus, Hajj is a Faridah (obligatory act) that must be performed only once during one's lifetime. It is obligatory for Muslims, males and females, who are Mukallaf and can afford its expenses. It is considered a Nafilah (a supererogatory act of worship) and an act of drawing closer to Allah for whoever performed it once and then performs it again. The honorable Prophet (peace be upon him) said: ﴾(The performance of) 'Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.﴿ This applies to Hajj and `Umrah which are Faridah and Nafilah. The Prophet (peace be upon him) said: ﴾Whoever performs Hajj to this Ka'ba and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a new-born child.﴿ In another narration, he said: ﴾Whoever performs Hajj to this House 'Ka'ba' and does not approach his wife for sexual relations nor commits sins 'while performing Hajj', he will come out as sinless as a newly-born child 'Just delivered by his mother'.﴿ (Related by Al-Bukhari).

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This indicates the great merit of Hajj and `Umrah, for the performance of `Umrah is a Kaffarah of the sins committed between it and the previous one and the reward of Hajj, which is Mabrur, is nothing except Jannah (Paradise).

Believers must hasten to perform this Faridah of Hajj wherever they are and whenever they are able to afford its expenses. If they perform Hajj for one more time or times, then it is to be counted as a Nafilah and not as a Faridah, but it still has a great merit. It is reported in a Sahih Hadith that: ﴾The Messenger of Allah (peace be upon him) was asked: What is the best deed? He replied: To believe in Allah and His Messenger. The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (fighting in the Cause of Allah). The questioner again asked: What is the next 'in goodness'? He replied: To perform Hajj Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet 'peace be upon him').﴿ (Agreed upon by Al-Bukhari and Muslim).

The Prophet (peace be upon him) performed Farewell Hajj and prescribed for the people the rituals of Hajj by what he did and said. He also delivered a wonderful Khutbah on the Day of `Arafah (9th of

Dhul-Hijjah) in which he reminded the people of Allah's Rights and of Tawhid (belief in the Oneness of Allah/ monotheism). He told them that everything pertaining to Jahiliyyah (pre-Islamic time of ignorance) is abolished, that Riba (usury) was abolished, and that revenge of Jahiliyyah was abolished. He advised them to hold fast to the Qur'an and the Sunnah (whatever is reported from the Prophet), assuring that they will never be led astray if they hold fast to them.

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He explained many other issues including the marital rights of husbands and wives. He, then, said: ❪You are going to be asked about me, so what shall you say? They said, "We testify that you have advised us, performed, and conveyed the message." Then He (peace be upon him) raised his finger to the sky, then pointed to the earth and said, "O Allah! Bear witness to this. O Allah! Bear witness to this."❫ Peace be upon him!

Definitely, the Prophet (peace be upon him) conveyed the Message and fulfilled the trust perfectly and completely. We testify to this as the Sahabah (may Allah be pleased with them all) testified. He (peace be upon him) explained the rituals of Hajj by what he did and said while performing Farewell Hajj. He left Madinah at the end of Dhul-Qa`dah, 10 A.H. and assumed Ihram (ritual state for Hajj and `Umrah) to perform Qiran Hajj (combining Hajj and `Umrah simultaneously) from Dhu Al-Hulayfah. He took the Hady (sacrificial animal offered by pilgrims) with him and arrived to Makkah in the morning of the fourth day of Dhul-Hijjah. He kept saying Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) from the Miqat (site for entering the ritual state for Hajj and `Umrah) in Dhu Al-Hulayfah as follows: ❪"Here I am at Your service O Allah. Here I am. Here I am at Your service, You have no partner. Here I am. Yours Alone is all praise and all bounty, and Yours Alone is the Sovereignty. You have no partner."❫

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He gave his Sahabah in Dhu Al-Hulayfah the option to choose between the three rites; so some of them said Talbiyah for `Umrah and some others said it for both Hajj and `Umrah. ❪The Prophet (peace be upon him) used to raise his voice while pronouncing Talbiyah.❫ and so did his Sahabah (may Allah be pleased with them). He kept saying the Talbiyah until reaching the Ka`bah He showed

the people the Adhkar (invocations and Remembrances) and Du`a' (supplication) which they must say while performing Tawaf (circumambulation around Al-Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and while being in `Arafah, Muzdalifah, and Mina. Allah (Glorified and Exalted be He) pointed out this in the Qur'an by saying: ﴾There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the Mash'ar-il-Harâm . And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.﴿ ﴾Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.﴿ Until Allah (Glorified and Exalted be He) says: ﴾And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him﴿

Hence, Adhkar is one of the benefits mentioned in the following Ayah: ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿ Referring to Adhkar after the benefits is a way of specifying the general.

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It is reported from the Prophet (peace be upon him) that he said: ﴾Circumambulating the House (the Ka'bah), running between Al-Safa and Al-Marwah, and throwing the pebbles are meant for the remembrance of Allah.﴿

It has been prescribed for people to mention the Name of Allah when slaughtering Hady - as stated in the Qur'an - and also to say Adhkar when throwing the pebbles. Hence, all kinds of the rituals of Hajj are remembrances of Allah, whether by sayings or actions. Hajj is remembrance of Allah (Glorified and Exalted be He) and an invitation to adhere to Tawhid and to hold fast to Allah's Din and to what He revealed to His Messenger Muhammad (peace be upon him). Thus, the greatest goal of Hajj is to guide people to Tawhid, to be sincere to Allah, and to follow Al-Haqq and guidance which were revealed to His Messenger (peace be upon him), not only during Hajj but at all times and in all places. Talbiyah is the first ritual which a person performing Hajj and `Umrah must perform by saying: ﴾Here I am at Your service O Allah. Here I am. Here I am at Your service, You have no partner. Here I am.﴿ This Talbiyah declares one's belief in Tawhid and sincerity to Allah Who has no partner. In Tawaf, Allah is remembered, glorified, and worshipped by performing Tawaf only for the His Sake. The same goes for performing Sa`y, shaving the head, shortening the hair, and slaughtering Hady and Ud-hiyah (sacrificial animal offered by non-pilgrims), which are all performed for the Sake of Allah Alone. Also, Adhkar

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said in `Arafah, Muzdalifah, and Mina are all remembrances of Allah, Tawhid of Him, an invitation to Al-Haqq, and a way of guiding the Servants to the obligation of worshipping Allah Alone and cooperation and enjoining one another to do so, since they come from every distant place to witness benefits for themselves. These benefits are too many but Allah mentioned them collectively in the Ayah and detailed them in many situations. One of these benefits is Tawaf, which is a great act of `Ibadah (worship) and one of the means for the expiation of sins and atonement for misdeeds. Other benefits are the Adhkar and Du`a' which are said while performing Sa`y, in `Arafah, as well as Muzdalifah. Also slaughtering Hady and throwing Jamrat entail saying Adhkar and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and glorifying Allah. All the rituals of Hajj entail remembering Allah and inviting Muslims to be one body and one integrity in terms of following Al-Haqq, adhering, and inviting to it, and being sincere to Allah (Glorified be He) in all their sayings and actions. They

come to these blessed lands just for the sake of drawing closer to Allah, worshipping Him, and seeking His Forgiveness and deliverance from the Fire. Definitely, Hajj unites hearts and gathers them to obey Allah, be sincere to Him, follow His Shari`ah, and abide by His orders and prohibitions. That is why Allah (Glorified and Exalted be He) says: ﴾Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn).﴿ Allah has told us that

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Al-Bayt is full of blessings as proven by the great good and rewards granted to its visitors when they perform Tawaf, Sa`y and other rituals of Hajj and `Umrah and by the fact that sins are expiated, rewards are doubled, and ranks are raised. Even more, Allah forgives the sins of the sincere and truthful visitors and admit them into Jannah as a grace and a bounty from Him, if they are sincere to Him, adhere to His Commands, and abstain from having sexual relations (with their wives) and committing sins. The Prophet (peace be upon him) said: ﴾Whoever performs Hajj (pilgrimage) and does not have sexual relations (with their spouse), nor commits sin, nor disputes unjustly (during Hajj), then they return from Hajj as pure and free from sins as on the day on which their mother gave birth to them.﴿ This denotes that it is not permissible to have sexual relations before Tahallul (removal of the ritual state for Hajj and `Umrah) or to say or commit anything calling to this

as it is not permissible to commit sins, whether verbally or practically. Also, one must not engage in arguments except for the sake of good. Allah (Glorified and Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴿

In fact, all the rituals of Hajj represent an invitation to obey Allah and His Messenger, to glorify and remember Allah, to abstain from committing sins, and to refrain from engaging in disputes which cause enmity and division among the Muslims.

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As for gentle discussions for the sake of good, this is required in every place and at all times. Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ This is how Da`wah (calling to Islam) should be approached at all times and in all places, whether in the Al-Bayt Al-Haram or elsewhere. When calling others, a Da`y (caller to Islam) must use wisdom, which is knowledge of what Allah (Exalted be He) and His Messenger has ordained, and fair preaching; and must not be harsh to or hurt them. It is permissible to engage in a discussion in a way that is better whenever it is necessary to remove doubts and explain Al-Haqq using kind words and useful good techniques apart from any aggressiveness. In fact, pilgrims are in dire need for receiving Da`wah and for being guided to the good and helped to adhere to Al-Haqq. Coming from all over the world, meeting with others, and discussing religious duties and what Allah has prescribed, definitely, represent a wonderful mean to achieve unity, adhere to the Din of Allah, come to know others, and cooperate together in righteousness and piety.

Thus, Hajj has great benefits and much good; it includes calling to Allah, teaching, guiding, meeting others, and cooperating in righteousness and piety, whether by sayings or actions. It is prescribed for those who perform Hajj and `Umrah to cooperate with each other in righteousness and piety, advise each other,

be keen on obeying Allah and His Messenger, and exert themselves to do what brings them closer to Allah and takes them away from what Allah has prohibited.

The greatest duties which Allah has ordained are Tawhid and sincere worship of Him everywhere and at all times, especially in this blessed place. Accordingly, it is obligatory to worship Allah Alone at all times and in all places. It is more obligatory to worship Him Alone in this blessed place. All sayings and deeds in Tawaf, Sa`y, Du`a' and other rituals of Hajj must be dedicated to Allah Alone. Special care should be exercised with regard to refraining from disobeying Allah (Glorified and Exalted be He), wronging people and harming them either with sayings or actions. A believer cares about helping their brothers in Islam, treating them kindly, guiding them to good, and explaining to them the religious matters of which they might be unaware. They must beware of harming others or wronging their lives, properties, and honors. Muslims are brothers and must not wrong, despise, or let down each other; rather they must love what is good and hate what is bad for each other, wherever they are, especially in the Ka`bah and its safe Haram (all areas within the Sacred Sanctuary of Makkah) and the city of the Messenger (peace be upon him). Allah , indeed, makes the Haram safe from everything which may evoke the people's fear. Therefore, Muslims must be keen on being sincere and honest with each other by exchanging advice and guidance, and must not cheat, deceive, or hurt each other whether by sayings or actions. Allah (Exalted be He) tells in the Qur'an about this fact of making Al-Haram safe: ﴿And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety.﴾

Allah (Glorified and Exalted be He) also says: ﴿Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves﴾

Believers must be keen on observing this safety and on being kind to each other, guiding and helping each other in that which benefits their lives and Din (religion), and assisting each other to perform the rituals of Hajj. Besides, they have to be keen on avoiding all sins, which Allah has prohibited, like hurting others, which is a grievous sin and is more grievous and more deserving of punishment and bad end when it is committed with those who perform Hajj or `Umrah in Al-Bayt Al-Haram.

In short, Hajj and `Umrah are two great rituals and acts of worship which render much good, several benefits, and good consequences for all Muslims worldwide. Muslims are gathered to offer the Five Obligatory Daily Prayers in congregation, each in their country, to know and advise each other and cooperate in righteousness and piety but during Hajj Muslims from all over the world are gathered in one place. As there is much good in the Five Obligatory Daily Prayers for which the Muslims gather five times a day, we also find much good in Hajj which takes place once every year.

Accordingly, calling people to good is more obligatory during Hajj because pilgrims come from distant places and it might be the first and only time to meet your brother. Likewise, women are required to exert themselves to guide their Muslim sisters to what Allah has taught them. Hence, both men and women must guide pilgrims who come to Bayt Allah Al-Haram or people who visit the Prophet's Masjid.

This is what Muslims should do during Hajj and `Umrah; they should cooperate with each other, recommend one another to hold fast to Al-Haqq, guide to good, and prevent harm wherever those performing Hajj or `Umrah are present, whether in Al-Masjid Al-Haram or outside it, and whether during Tawaf, Sa`y, or while throwing Jamrat (stone pillars at which pebbles are thrown during Hajj,

Jamrat-ul-`Aqabah being the closest to Makkah) and all rituals of Hajj. Each person should be keen on bringing all that benefits their brother and keeping harm away from them all over the country and during all rituals of Hajj, hoping for Allah's reward. They must be aware of the consequences of being unjust and harmful to others. This is implied by the following Ayah: ﴾Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn).﴿ It is full of blessings and guidance to all beings because of the much good granted to the visitors of Al-Bayt when they perform Tawaf and Sa`y and say Talbiyah and Adhkar,

which guide them to Tawhid and obedience of Allah. Thus, they are guided to Al-Haqq by virtue of the fact that they come to know each other and meet and advise each other. That is why it is described as full of blessings and guidance because it brings blessings and much good to its visitors by means of Talbiyah, Adhkar, and acts of obedience that inform the Servants of their Lord, and Tawhid. It also reminds them of their duties towards Him and His Messenger (peace be upon him) and towards those performing Hajj and `Umrah to advise, cooperate with, and recommend them to hold fast to Al-Haqq, comfort the poor, support the wronged, suppress the oppressors, and offer help in all charitable ways of disposition.

Those performing Hajj and `Umrah must prepare themselves to be useful to their brothers and be keen on doing good and preventing evil. Each one of them is responsible for carrying out what Allah has entrusted them with, each according to their means. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

I ask Allah (Exalted be He) with His Most Beautiful Names and Attributes to guide all Muslims to that which pleases Him and benefits His Servants and to guide those performing Hajj and `Umrah to that which benefits and saves them, to that which makes their Hajj and `Umrah accepted, and to all that is good for their Din

and lives. I also ask Allah to grant all pilgrims safe return to their homelands, being guided and having benefited from their Hajj in a way that saves them from the Fire, admits them into Jannah, and urges them to hold fast to Al-Haqq wherever they are. I ask Allah to guide our rulers to all that is good and to help pilgrims to carry out the rituals of Hajj in a way that pleases Him. The Kingdom of Saudi Arabia has indeed carried out many projects that help pilgrims to perform their rituals and feel secure in the Haram. May Allah reward the concerned authorities the best and double their rewards.

Definitely, pilgrims must avoid anything that may cause harm or disturbance, such as engaging in demonstrations and misleading calls that annoy and harm other pilgrims, in addition to other kinds of harms from which pilgrims must beware of.

We already explained that a pilgrim should benefit their brothers and facilitate the rituals of Hajj for them by not harming them whether on the way or elsewhere. May Allah grant the Saudi government success and help it provide all that benefits pilgrims and facilitates carrying out their rituals and bless its efforts! May Allah guide those in charge of Hajj to provide all that facilitates pilgrims' affairs and help them

to carry out the rituals of Hajj perfectly. I ask Allah (Glorified and Exalted be He) to guide all Muslim rulers everywhere to whatever pleases Him, to set right their hearts and deeds, to guide their

retinue, and to help them to rule according to Shari`ah. We seek refuge with Allah from following whims and delusive temptations, for He is indeed All Bountiful and Generous. May peace and blessings of Allah be upon His Servant and Messenger, our Prophet Muhammad, and upon his family, Companions, and those who followed them rightfully!

The objectives and purposes of Hajj

In the Name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah, the Lord of the Worlds. The good end will be for the righteous. Peace and blessings be upon the Servant of Allah, His Messenger and Khalil (beloved, close elect), whom He entrusted with His Revelation, and the Chosen one among His Creatures; our Prophet and the Imam of the callers to Allah, Muhammad ibn `Abdullah, and upon his family, his Companions, and those who follow his guidance until the Day of Judgment.

To proceed:

I thank Allah (Glorified and Exalted be He) for granting me this opportunity to meet with my fellow brothers, to enjoin one another to truth, exchange advice, cooperate in righteousness and piety, call to goodness, and to explain the objectives of the great Hajj, which constitutes the fifth pillar of Islam, for believers to learn the objectives and purposes of this worship. Knowledge of this will arouse longing for it and a stronger desire in them to perform its rites, and to ask their Lord for more good, to help them do all righteous acts, and to accept their deeds. I then thank those who are responsible for this cultural seminar, particularly His Eminence Dr. Rashid Al-Rajih, for inviting me to attend this meeting. I implore Allah to reward them with the best,

to multiply their reward, to accept from us all our (good) deeds and words, to help us do all that is good, to guide Muslims to all that pleases Him, to set right their affairs, grant them understanding of the religion, entrust them to pious rulers, give victory to His Religion and make His Word superior. Truly, He is the Guardian and the One Who is Capable of that.

Dear brothers in faith, Hajj has great objectives and various purposes. It has benefits to be reaped now and later, i.e., both in this world and in the Hereafter. It includes Salah (Prayer), Sawm (Fasting), Zakah (obligatory charity), Hajj, etc. All that Allah (Exalted be He) has legislated contains abundant good and many benefits for His Servants. The benefits to be reaped in this world are having the heart reformed and affairs set right, as well as good provision and ease of conscience, etc. while in the Hereafter there shall be the good end, the great success of attaining the abode of everlasting bliss, and the honor of looking at the Face of Allah (Glorified and Exalted be He) and winning His Good Pleasure.

One of these acts is Hajj, which is a great annual worship legislated by Allah for His Servants, because of the great benefits it contains, noble objectives it aims at and the goodness it brings both in this worldly life and the Hereafter. It is an obligatory act of worship enjoined on all Mukallafs (persons meeting the conditions to be held legally accountable for their actions) all over the world, men and women, if they have the (physical and financial) ability to perform it. Allah (Glorified and Exalted be He) says: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾

It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Islam is based on five pillars: testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; performing Salah (Prayer), giving Zakah; fasting Ramadan; and performing Hajj to the House (Ka'bah).﴿ These five foundations are the Pillars of Islam, on which it is established. Hajj was prescribed during the ninth or tenth year after Hijrah (the Prophet's migration to Madinah). It is also recorded in the book of Sahih Muslim on the authority of `Umar (may Allah be pleased with him) that when Jibril (Gabriel, peace be upon him) asked the Prophet (peace be upon him) about Islam and Iman (faith), he (peace be upon him) said: ﴾Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and perform Salah, pay Zakah, observe the Sawm of Ramadan, and perform Hajj to the House, if you are able to undertake the journey.﴿ It is also recorded in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾Anyone who comes to this House (Ka`bah) and does not utter any obscene speech or do any evil deed, will go back (sinless) as on the day his mother gave birth to him.﴿ This includes both Hajj and `Umrah. It is also recorded in the Two Sahih Books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾From one 'Umrah to another

is an expiation for whatever (sins) come between them, and Hajj Mabrur (Hajj accepted by Allah when performed sincerely and free of sin) has no less a reward than Paradise.﴿

This is one of the objectives of Hajj and `Umrah. Any Muslim who performs it in the way that pleases Allah, their reward will be Paradise, honor and forgiveness of sins. Great indeed are the virtue and blessings that this objective achieves.

Verily, any Muslim who comes to this House (Ka`bah) from whatever place, near or far, sincerely for the sake of Allah, to perform the rites of Hajj without committing any act of disobedience or sin, Allah (Glorified and Exalted be He) will reward them with Paradise and forgiveness of their sins. The same applies to `Umrah, as the Prophet (peace be upon him) said: ﴾Anyone who comes to this House (Ka`bah)﴿ He (peace be upon him) also said: ﴾From one 'Umrah to another is an expiation for whatever (sins) come between them.﴿

This great objective of those traveling to this blessed country is the desideratum of every believing man and woman, i.e., to attain Paradise, be saved from Hellfire, be forgiven their sins. Allah (Glorified and Exalted be He) informed that His Khalil (beloved, close elect), Prophet Ibrahim (Abraham, peace be upon him), supplicated to Him for the inhabitants of this country. The Noble Qur'an quotes Prophet Ibrahim (peace be upon him) as saying: ﴾Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."﴿

Indeed, Allah answered the invocation by sending His Khalil, Muhammad (peace be upon him)

who made clear for them the matters of religion, recited for them the revealed Book of Allah, taught them "the Book" - meaning the Noble Qur'an; "Al-Hikmah" - meaning the Prophet's Sunnah, and

purified them through the great morals and the various sublime acts of worship with which Allah sent him. He purified their souls from the bad manners and offensive characteristics. Islam purges and purifies the person from all sins and wrong acts or manners. It directs them towards virtuous and upright deeds. This includes Hajj.

Allah sent Prophet Muhammad and all the other Prophets (peace be upon them all) with a message that purifies and reforms hearts, deeds and morals.

Among the means of purifying and elevating souls is to perform Salah regularly as prescribed by Allah, to pay Zakah as prescribed by Allah, to observe Sawm of Ramadan as prescribed by Allah, to perform Hajj to Al-Bayt (the House: another name for the Ka`bah) as prescribed by Allah, and to do all the other commands in the same manner, and to avoid all what has been declared prohibited. The Messengers of Allah (peace be upon them all), and in particular, their seal and Imam, our Prophet Muhammad (peace be upon him), were sent to purify people from bad manners and evil deeds, and to elevate them with good deeds and noble morals; the greatest and most fundamental of which are: testifying to the Oneness of Allah (may He be Praised and Exalted), dedicating all worship to Him (Glorified and Exalted be He) Alone in all circumstances, not to worship anyone other than Him, believing in Him and His Messengers and whatever He and His Messengers told or foretold, believing in His Prophet Muhammad (peace be upon him), and steadfastly adhering to His religion.

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This is the basis and foundation of religion, i.e., testifying to the Oneness of Allah and dedicating all worship to Him Alone, which is the greatest objective and purpose of Hajj where Servants come to the House of Allah dedicating worship to Him and desiring His Good Pleasure. The pilgrims answer the call to Hajj with the words: "Here I am at Your service. You have no partner." They mean dedicating all worship to Allah Alone, and with them the pilgrims direct their heart and deeds to Allah (may He be Exalted and Glorified). They repeat: "Here I am at Your service, O Allah. Here I am" to mean: I am Your Slave. I have devoted myself to worshipping You Alone, again and again. I am here to respond to Your Invitation proclaimed by Your Khalil, Prophet Ibrahim (peace be upon him), and following the religion of his grandson Prophet Muhammad (peace be upon him). I am here to respond to this again and again. I seek Your Face and dedicate my work for You. I am turning to You Alone in all my deeds, i.e., Salah, Hajj, etc. "Here I am at Your service, O Allah. Here I am. Here I am at Your service. You have no partner. Here I am. Yours Alone is all praise and all bounty, and Yours Alone is the Sovereignty. You have no partner." This is the first rite with which a pilgrim begins, i.e., declaring dedicating worship to Allah Alone, turning to Him, and confessing that He (Exalted be He) is the One and Only God Who has no partner in creating, disposing affairs and dominion, nor is there a co-equal to Him regarding His Names and Attributes, to Him belong the Perfect Names and the Supreme Attributes (Glorified and Exalted be He). There is nothing like Him in this. It is He Alone Who deserves to be worshipped. Allah (Glorified and Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ And:

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﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ And: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ And: ﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿

Worship it the exclusive Right of Allah; anything worshipped other than Him is false. Anyone who

worshipped the Messengers, Prophets, Angels, Righteous people, Jinn, idols, or anything else other than Allah, has worshipped falsehood. Although the Messengers are the best Servants of Allah, yet they have no right to be worshipped, for it is the exclusive Right of Allah Alone. Similarly, angles and the righteous from among Jinn and humans, have no right to be worshipped.

Worship it the exclusive Right of Allah, without partner or associate. Allah (Glorified and Exalted be He) says: (And your Lord has decreed that you worship none but Him.) And: (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) And: (Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).) (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).)

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Thus, Allah (Exalted be He) made it clear that supplicating to other than Him is an act of Shirk (associating others with Allah in His Divinity or worship), no matter whether the supplicated person is an angel, a Messenger, a Prophet, a righteous Servant, a Jinni, an idol, or anyone else. Allah (Glorified and Exalted be He) says: (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) Allah named them, because of their doing so, Kafirs (disbelievers).

One of the greatest objectives of Hajj are sincerity in worshipping Allah Alone and directing one's heart to Him (Glorified and Exalted be He) out of belief that it is He Who deserves to be worshipped, that it is He Who has the right to be worshipped, that He Alone is the Lord of the Worlds, that He is the Possessor of the Noble Names and Attributes, and that He has no partner and there is nothing like Him (Glorified be He). Allah (Glorified and Exalted be He) indicates this in His saying: (And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) - Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);") In Surat Al-Baqarah, Allah (Exalted be He) says: (And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bahat Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).) Allah commanded both Prophet Ibrahim and his son Isma`il that they should worship Him Alone near His Noble House and to purify it from whatever was surrounding it out of idols, all the impurities prohibited by Allah, and whatever may harm or distract the Muslims performing Hajj or `Umrah from achieving their objective.

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The House is dedicated for worshippers who perform Salah, offer Tawaf (circumambulation of the Ka`bah) or observe I`tikaf (seclusion for worship in a Masjid) there. It should be purified from whatever obstacles, words or deeds that may hinder or distract the worshippers or visitors to the Sacred House. Then Allah (Exalted be He) says: (And proclaim to mankind the Hajj (pilgrimage).

They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).》

Ibrahim (peace be upon him) already proclaimed this invitation to mankind and Allah conveyed it to whom He willed out of His Servants. People have been responding to this blessed call since the time of Prophet Ibrahim to this day. It was stated in some debatable Athar (narrations from the Companions) that Adam (peace be upon him) performed Hajj to the House and so did the generations following him until the time of Prophet Ibrahim (peace be upon him). Yet the established proofs are that Prophet Ibrahim (peace be upon him) is the first one who built it and called people to perform Hajj to it. Yet Allah sanctified it on the Day He created the heavens and earth. He declared it sacred and inviolable till the Last Day. Then Allah (Glorified and Exalted be He) says: 《That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)》 The part "things that are of benefit" is indefinitely stated to imply their greatness and ampleness: they include present and future benefits as well as benefits in this world and the Hereafter. The greatest among them is to live the testimony of faith in Allah Alone and dedication of worship to Him Alone when performing Tawaf around His House, performing Salath close to His House, and supplicating and beseeching Him (Exalted be He) to accept their Hajj, forgive their sins, return them safely to their countries,

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and allow them to return to it again and again to humbly worship Him (Glorified and Exalted be He).

This is the greatest benefit, i.e., to worship Allah Alone and to come seeking His Noble Face, neither out of hypocrisy nor to show off. Rather, they come to circumambulate His House, glorify Him, perform Salah in the blessed area of His House, and ask of His Bounty (Glorified and Exalted be He). These are the greatest and largest benefits: Declaring the Oneness of Allah, dedicating worship to Him, confessing this among His Servants coming to perform Hajj, exhorting one another to that, and repeating Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) with voices heard by every person. This is why Allah legislated raising one's voice while chanting Talbiyah, i.e., in order for the pilgrims to recognize this meaning, fulfill it, and keep it in their hearts and on their tongues. It is reported that the Messenger (peace be upon him) said: 《Gabriel came to me and commanded me to order my Companions to raise their voices in Ihlal (i.e., Talbiyah).》 Thus, it is Sunnah (action following the example of the Prophet) that pilgrims should raise their voice while chanting Talbiyah to make it known to the people near and far, and teach it to the old and young, men and women. This also helps the reciter to perceive its meaning and put it into action. It means dedicating worship to Allah Alone, and belief that He is their true God Who created them and provides for them; Whom they worship Alone both in Hajj and all other acts.

The objectives of Hajj include that Muslims should know one another and exhort one another to truth and sincerity.

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They come from every deep and distant pass from the east, west, north and south of the earth to gather at the Ancient House of Allah (Ka`bah), in `Arafat, Muzdalifah and Mina, where they assemble together in Makkah to know, advise, teach, guide, help and console one another. Thus, Hajj involves prompt and delayed benefits: the prompt benefits of teaching, instructing, guiding, calling to Allah, and teaching the rites of Hajj, Salah and Zakah, where pilgrims listen to scholars teaching what benefits them. Allah sent Muhammad (peace be upon him) with what purifies people and teach them the Noble Qur'an and wisdom. Within the precincts of the Ancient House of Allah (Ka`bah) and the Prophet's Mosque (peace be upon him), anyone there will listen to the scholars teaching what guides

and leads to the right path and to prosperity, i.e., to testify to the Oneness of Allah and dedicate worship to Him Alone; and learn the acts of worship He prescribed for His Servants and the sins that they must beware of committing and the Boundaries of the Law of Allah to keep within and to cooperate with one another in goodness and piety.

It is certainly one of the greatest and loftiest benefits that pilgrims learn and understand the Religion of Allah while being close to the Ancient House of Allah and the Prophet's Mosque at the hands of scholars, instructors, and preachers of Islam. They can learn there the religious rulings that they may be ignorant of as well as the rulings related to Hajj and `Umrah in order for them to perform them with sure knowledge and insight; and in order for them to worship Allah in their countries and wherever they may be based on sure knowledge and insight.

It is from here that this knowledge as well as the science of Tawhid (belief in the Oneness of Allah/ monotheism) began to spread. Then it spread from Madinah, then from all over this Arabian Peninsula and then from all the other countries to which knowledge and scholars reached. Yet it originally sprang from here, i.e., from the Ancient House of Allah.

Thus, it is the duty of scholars and callers to Islam wherever they may be, particularly here at the Ancient House of Allah, to teach people and pilgrims how to perform Hajj and `Umrah, whether they are residents or visitors. They should teach them the rites of their Hajj, why they were created, and what they are commanded to do: They were created to worship Allah and are commanded to worship Him: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ Accordingly, scholars, may Allah grant them success, wherever they may be, particularly those at the Ancient House of Allah should teach people - the guests who are coming to visit the Sacred House of Allah. They should give them instructions in Masjids, roads, cars, planes, ships, and at any other place. They should teach them the principles of their religion and the purpose behind their creation, guide them to the ways leading to salvation, and warn them against the causes of destruction. In particular, they should teach them the rituals of Hajj and `Umrah they have come to perform. They should teach them in their homes if they gather

there, in tents, on roads, in Masjids, in cars, planes, ships, and at any other place. As such should be the believer, scholar and knowledge seeker. They should not miss a chance to teach, guide, and give instructions. A believer also should seize any opportunity to learn and acquire knowledge from scholars and knowledge seekers wherever they may be, particularly at the Ancient House of Allah during the days of Hajj which is a great season.

A Muslim is commanded to learn and understand at any time or place. Yet at the Ancient House of Allah this is much more significant. The place is honored by Allah and there is a dire need for knowledge while the rites of Hajj are being performed. Thus, you are in dire need to learn and should learn. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴿Whomever Allah wills good for, He grants him understanding of the religion.﴾ (Related by Al-Bukhari and Muslim) One of the signs indicating your prosperity and happiness is to gain good understanding of the Religion of Allah, whether here in Makkah, in your country or whatever place you are. Once you find a scholar or resources of knowledge, you should take the opportunity and must avoid arrogance and laziness, because knowledge cannot be attained by those who are arrogant, lazy or infirm. It requires activeness and strong determination; it cannot also be attained by shy people.

In fact, it is not shyness that prevents one from acquiring knowledge; rather, it is cowardice, weakness and lack of will. Mujahid (may Allah be merciful to him), the honorable Tabi`y (Follower, one of the generation after the Companions of the Prophet), said: "Knowledge cannot be acquired by a shy or an arrogant person". A believing man or woman should not feel shy in this regard. They both should ask, search and put forward whatever question they may have to understand difficult matters.

One of the signs indicating happiness, success and prosperity is to learn and have good understanding of the Religion of Allah. The Prophet (peace be upon him) said: ﴾Anyone who travels a path seeking knowledge, Allah will facilitate for him a path to Paradise.﴿

It is related in the Two Sahih Books of Hadith on the authority of Abu Musa Al-Ash`ary that the Prophet (peace be upon him) said: ﴾The guidance and knowledge with which Allah has sent me is like abundant rain which falls on the land. Some of the land is fertile: it absorbs the water and brings forth much grass and vegetation. Other parts of the land are infertile, but they hold the water and Allah benefits the people thereby, so that they drink it, and water their animals and irrigate their lands with it. A third part of the land is like a smooth plain which does not hold the water, so no vegetation grows. That is the likeness of the person who understands the Religion of Allah and benefits from the Message with which Allah has sent me, so he learns and teaches others (what he has learned), and the likeness of person who pays no heed and does not accept the guidance of Allah with which I have been sent.﴿

It is obligatory for every believing man and woman to seek to understand the Religion of Allah.

One of the purposes of Hajj and `Umrah is to carefully study and reflect on the Religion of Allah. This is one of the greatest benefits.

One of the benefits of Hajj is to spread knowledge among pilgrims. Those scholars coming to Makkah from outside should spread their knowledge among people in cooperation with their brothers in Makkah. They should disseminate knowledge among pilgrims and among their companions on roads, inside cars, planes, tents and everywhere. It is an opportunity given to you by Allah. One of the objectives of Hajj is to spread your knowledge and to illustrate it to people. Yet in doing so you should depend on what was stated by Allah and His Messenger, not on viewpoints inconsistent with the Book and the Sunnah. You should teach people based on the Book of Allah, the Sunnah of His Messenger (peace be upon him), and what was inferred by scholars from them both; but not on ignorance and lack of sure knowledge: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴿

Among the objectives and benefits of Hajj is to perform much Salah and Tawaf (circumambulation of the Ka`bah): ﴾Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).﴿ The person performing Hajj and `Umrah should

perform much Tawaf if this is within their capacity, but without crowding and pushing one another or straining themselves. The pilgrims should also perform much Salah both in the Haram (all areas within the Sacred Sanctuary of Makkah) and the Masjids of Makkah. The correct scholarly opinion is

that the superiority of the reward for performing acts of worship there includes all the Masjids of Makkah and all the Haram. This is the most preponderant opinion stated by scholars. Thus, seize the opportunity of being in Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and all the Masjids of Makkah, and while at your dwelling place. Offer supererogatory Tawaf, perform much Salah, Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Dhikr (Remembrance of Allah), enjoining what is good and forbidding what is evil and calling people to Allah.

You must seize the opportunity of the gathering of this multitude of people from Africa, Europe, America, Asia, and other places and be keen to call people to Allah and teach them the knowledge Allah taught you. Then be keen to perform righteous deeds: Salah, Tawaf, calling to Allah, reciting Tasbih, Tahlil, Dhikr and the Noble Qur'an, enjoining what is good and forbidding what is evil, visiting the sick, guiding the bewildered, and other charitable activities.

One of the great benefits of Hajj is to fulfill the vows you owe i.e., the acts of worship you vowed to perform in Al-Masjid Al-Haram, the sacrifices you vowed to slaughter in Mina and Makkah, and the alms you vowed to give in charity. Nevertheless, vows are not recommended. The Prophet (peace be upon him) said: ﴾It (a vow) does not bring good.﴿ Yet if you vow to do some act of obeying Allah, you should fulfill it.

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The Prophet (peace be upon him) said: ﴾Anyone who makes a vow to obey Allah should obey Him.﴿ Thus, if you vowed to perform Salah, Tawaf, or any other act of worship in Haram, you should fulfill it in this sanctified inviolable country: ﴾and perform their vows﴿

One of the great objectives of Hajj is to commiserate and help the poor, whether pilgrims or non-pilgrims, in this secured country, on roads, and in Al-Madinah Al-Munawwarah. You should help the needy with some of what Allah gave you. You should help the poor pilgrims who are short of money, or do not afford to offer Hady (sacrificial animal offered by pilgrims).

These are some of the great benefits and objectives of Hajj whose scope is not defined; rather Allah (Glorified and Exalted be He) generally states: ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿ so that they encompass numerous benefits: helping the poor pilgrims, being kind to them and covering their needs out of what Allah (Glorified and Exalted be He) gave us, or interceding on their behalf with others who can help them and will provide what they need. This also includes treating patients and asking others who can do this, guiding them to hospitals and charitable clinics to receive treatment, and to help them with money and providing medicine. All these are among the benefits.

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Among the great benefits that you are not obligated to fulfill all the time is much remembering of Allah in this secure country in all conditions, whether standing or sitting down, saying: "Subhan Allah [Glory be to Allah]", "Alhamdu lillah [All praise is due to Allah]", "La ilaha illa Allah [There is no god except Allah]", and "Allahu Akbar [Allah is the Greatest]". You should continue reciting this supplication. One of the great benefits is to spare no effort to supplicate to your Lord and beseech Him to accept your Du`a' (supplication), to set aright your heart and deeds, to help you remember, praise and worship Him in the best manner, to help you praise Him in the manner that pleases Him, to help you benefit and do favors to His Servants, and to make you a source of support for them in what is good and not to cause them the least harm. You should ask Allah to make you blessed; beneficial to others and not harmful in any way.

One of the great benefits is to be keen to benefit people and not to harm them, neither on roads, in Tawaf, Sa`y (going between Safa and Marwah during Hajj), in `Arafat, Muzdalifah, Mina, nor in any other place; be it a steamer, a plane, a car, a tent, or any other place. You should not harm people by cursing or lying, or with your hand, leg, or by any other means. You should be keen to benefit and not to harm them wherever you may be. You should be keen to benefit the pilgrims and other people. You should not harm anyone, neither through words nor deeds. These are of the great benefits.

One of the great benefits of Hajj is that you should perform the rites as

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perfect and as devotedly as possible. When performing Tawaf and Sa`y, throwing the pebbles (at the pebble-throwing area during Hajj) and in `Arafat and Muzdalifah, you should be wholly dedicated to Allah and your heart should be completely attentive when reciting Du`a', Dhikr (Remembrance of Allah), the Noble Qur'an and performing Salah, and other acts of worship. You should direct your heart to Allah Alone and should be wholly dedicated to Him.

One of the great benefits is Hady (sacrificial animal offered by pilgrims), whether obligatory when performing Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between), or those offered voluntarily to draw closer to Allah (Glorified and Exalted be He). The Prophet (peace be upon him) sacrificed seventy Badanahs (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) and his Sahabah (Companions of the Prophet) followed him. Thus, Hady is offered to draw closer to Allah. They are bought, sacrificed and distributed among the poor and the needy during the days of Mina or other days. Voluntary Hady is also offered to the benefit of people in Mina and elsewhere, both before and after Hajj.

With regard to the Hady of Tamattu` Hajj, it should be offered in Mina and in Makkah also during the four days of Mina. As for giving in charity in the form of sacrificing animals and money, this can be done at any time. If the sacrificial animals are slaughtered during these days and their meat is given in charity by distributing them among the poor, along with food, clothes or money, all this is good. What is specific for the four days of Mina is offering Hady and Ud-hiyah (sacrificial animal offered by non-pilgrims). As for offering voluntarily sacrifices, their time is open, i.e., they can be offered at any time.

Having said this, I supplicate to Allah (Glorified and Exalted be He) to guide us all to useful knowledge and righteous deeds, and to set aright our hearts and deeds and to accept from us all and from all pilgrims both our Hajj and `Umrah.

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May Allah return them to their homes safe and successful, with their sins forgiven, having learnt sure knowledge, and having known the truth along with the evidence proving it, and having performed their Hajj and `Umrah based on sure knowledge.

I ask Allah with His Noble Names and Supreme Attributes to guide us all to what pleases Him and to set right our hearts and deeds, and to grant us deep understanding of Islam, and to guide the pilgrims to the Sacred House of Allah and those who perform Salah therein to all that pleases Him and grant them deep understanding of Islam, and to teach them what benefits them, and to return them to their homes safe and successful. May Allah accept from us all. Verily, Allah (Glorified and Exalted be He) is the Most Generous! Praise be to Allah, the Lord of the Worlds. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them in righteousness!

Recommendations for pilgrims and others

Praise be to Allah, Alone. Peace and blessings be upon his servant and Messenger Muhammad, his family, his Companions, and those who follow them in righteousness until the Day of Judgment.

O Muslim pilgrims to Bayt Allah Al-Haram (the Sacred House of Allah: another name for the Ka`bah). I ask Allah to guide us all to that which pleases Him and to save us from misleading temptations. I also ask Him to help you all to carry out the rituals of Hajj in the way that pleases Him, to accept it from you and grant you a safe return to your homelands. He is the best One asked for help.

O Muslim pilgrims and others, I advise you to fear Allah (Glorified be He) in all conditions, remain adherent to His religion and beware of what incurs His wrath. The most important obligation is observing Tawhid (belief in the Oneness of Allah/ monotheism) and devotion in all acts of `Ibadah (worship) along with carefully following the sayings and deeds of the Messenger of Allah (peace be upon him). You have to carry out the rituals of Hajj and other acts of `Ibadah in the way prescribed by Allah to His Servants on the mouthpiece of His Messenger and His Choice from His Creation, our Prophet, Imam (leader) and master Muhammad ibn `Abdullah (peace be upon him).

The gravest sin and most heinous crime is Shirk (associating others with Allah in His Divinity or worship) which means devoting all or some acts of `Ibadah to anyone or anything other than Allah. Allah (Glorified and Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) Addressing His Prophet Muhammad (peace be upon him), Allah (Glorified be He) says: (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.")

O Pilgrims of Bayt Allah Al-Haram, our Prophet Muhammad (peace be upon him) only performed one Hajj after emigrating to Madinah ; the Farewell Hajj at the end of his life, in which he taught people the rituals of Hajj by his words and deeds. He (peace be upon him) told them: (Take your (Hajj) rituals from me.)

All Muslims should follow his footsteps in this regard and carry out their rituals in the way he prescribed, for he (peace be upon him) is the teacher and guide whom Allah sent as a mercy for all beings and a proof against all (disobedient) servants. Allah (Exalted be He) ordered His Servants to obey him and pointed out that following him is the way to Jannah (Paradise) and salvation from Hell-fire. It is the evidence of the servant's true love for his Lord and for Allah's Love for the servant. Allah

(Exalted be He) says: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you,

take it; and whatsoever he forbids you, abstain (from it).﴿ He (Glorified be He) says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿ Allah (Glorified and Exalted be He) says: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ He (Glorified be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ He (Glorified be He) says: ﴾These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴿ ﴾And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴿ Allah (Glorified and Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴿ He (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴿ There are so many Ayahs (Qur'anic verses) to the same effect.

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I advise you all and myself to fear Allah in all conditions and to faithfully follow the footsteps of His Prophet (peace be upon him) in order to attain happiness and salvation in this worldly life and in the Hereafter.

To Mina on the Day of Tarwiyah (8th of Dhul-Hijjah):

O pilgrims to Bayt Allah Al-Haram, on the eighth day of Dhul-Hijjah, our Prophet Muhammad (peace be upon him) went from Makkah to Mina while proclaiming Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) and ordered his Companions (may Allah be pleased with them) to declare their intentions to perform Hajj raising their voice in proclaiming Talbiyah when going out from their homes while heading to Mina. He did not order them to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). This indicates that it is an act of the Sunnah (supererogatory act of worship following the example of the Prophet) for whoever wants to perform Hajj from the people of Makkah, its residents or those who assumed Tahalul (removal of the ritual state for Hajj and `Umrah) after performing `Umrah (lesser pilgrimage) to go to Mina on the eighth day of Dhul-Hijjah while proclaiming Talbiyah. They do not have to go to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) for Tawaf-ul-Wada`.

It is Mustahab (desirable) for the Muslim when entering into Ihram (ritual state for Hajj and `Umrah) to do what he does at the Miqat (site for entering the ritual state for Hajj and `Umrah) when entering into Ihram, meaning performing Ghusl (ritual bath). This means perfuming and cleaning as the Prophet (peace be upon him) ordered `Aishah when she wanted to enter into the state of Ihram for Hajj after having entered into the state of Ihram for `Umrah and had menses upon arriving at Makkah, so she could not perform Tawaf before going to Mina. The Prophet (peace be upon him) ordered her to have a Ghusl and then to declare her intention to perform Hajj raising her voice in proclaiming Talbiyah and thus, she performed Qiran Hajj (combining Hajj and `Umrah simultaneously).

(may Allah be pleased with them) offered in Mina the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers shortening the four-Rak`ah Salah (Prayer consisting of four units) to two Rak'as without combining any of these prayers. This is the Sunnah following the example of the Prophet (peace be upon him). It is an act of the Sunnah for the pilgrims to keep throughout this journey to Talbiyah, Dhikr (Remembrance of Allah), recitation of the Qur'an and other acts of righteousness such as calling to Allah, ordaining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and helping the poor.

To `Arafah after sunrise on the ninth day of Dhul-Hijjah:

After sunrise on the day of `Arafah, the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) went to `Arafah, some performing Talbiyah (saying: "Labbayka allahuma Labbayk [O Allah! Here I am at Your Service]") and others performing Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). When he (peace be upon him) reached `Arafat, he stayed in a tent of hair pitched for him at Namirah. He (peace be upon him) sat in its shadow which gives evidence to the fact that it is permissible for the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) to seek shade under tents, trees, and so on.

When the sun passed its zenith, he (peace be upon him) rode his camel and delivered a Khutbah (sermon) for people where he taught them the rituals of Hajj and warned them against Riba (usury/interest) and acts of Jahiliyyah (pre-Islamic time of ignorance). He admonished them that their blood, property and honor are sacred and inviolable. He (peace be upon him) ordered them to adhere to the Book of Allah and the Sunnah of His Messenger and told them that they will never be

misguided as long as they adhere to the Book of Allah and the Sunnah of His Messenger (peace be upon him).

It is the duty of all Muslims - pilgrims or others - to abide by this wherever they are. All Muslim rulers should adhere strictly to the Book

of Allah and the Sunnah of His Messenger (peace be upon him), rule by them, with regard to all their affairs and enforce their people to seek judgments from them. It is the means to achieve honor, dignity, happiness and salvation in this worldly life and in the Hereafter. May Allah grant us all success.

Then, he (peace be upon him) led people in the Zhuhr and `Asr Prayers in combination at the time of the Zhuhr, two Raka`ahs each, with two Iqamahs (call to start the Prayer) and one Adhan (call to Prayer). Then, he (peace be upon him) faced the Qiblah (direction faced for Prayer towards the Ka`bah) and stood on his camel remembering and supplicating Allah (Exalted be He), raising his hands till the sun set. He was not fasting on that day. Accordingly, we come to know that it is prescribed for the pilgrims to act as the Prophet (peace be upon him) did on `Arafah. They should keep to Dhikr, Du`a' (supplication) and Talbiyah, raising their hands till sunset. They should not fast on this day. It is authentically reported that the Messenger of Allah (peace be upon him) said: ("There is no day on which Allah frees more people from the Fire than the Day of `Arafah.) He (Glorified be He) comes close and expresses His pride to the angels. It was reported on the authority of the Prophet (peace be upon him) that Allah says on the day of `Arafah to his angels, (Look at My Servants who come to Me while their hair is disheveled and they are covered with dust seeking My mercy. Be witness that I have forgiven them.) It is authentically reported that he (peace be upon him)

said: (I stood here and all of `Arafah is a place for standing.)

To Al-Muzdalifah after sunset to spend the night:

Then, after sunset, the Messenger of Allah (peace be upon him) headed to Muzdalifah while proclaiming Talbiyah, where he offered the Maghrib as three Rak`ahs and `Isha' as two Rak`ahs with one Adhan and two Iqamahs. He spent the night there and offered the Fajr Prayer with its Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) with one Adhan and Iqamah. Then, he (peace be upon him) headed for Al-Mash`ar-ul-Haram (Sacred Monument) where he made Dhikr, Takbir and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Du`a' while raising his hands. He (peace be upon him) said: (I stood here and the whole of Muzdalifah is a place for standing.) This indicates that all Muzdalifah is a place of standing for the pilgrims, who should spend the night there keeping to Dhikr and Istighfar (seeking forgiveness from Allah). There is no need for the pilgrims to head for the point where the Prophet (peace be upon him) stood. The Prophet (peace be upon him) gave a Rukhsah (concession) for the weak people not to spend the night at Muzdalifah and to go to Mina at night. This provides evidence to the fact that there is no harm on the weak women, the sick and the elderly and their like to head from Muzdalifah to Mina during the last hours of the night to act upon the Rukhsah (concession) and avoid pushing their way through the crowds of people.

It is permissible for them to throw the pebbles at night, as reported to be done by Um Salamah

and Asma' bint Abu Bakr (may Allah be pleased with them) during the latest hours of night.

It was reported by Asma' bint Abu Bakr (may Allah be pleased with her) that the Prophet (peace be upon him) allowed women to do so. Then, when it became light, he (peace be upon him) headed for Mina before the sun rises while proclaiming Talbiyah. Then he (peace be upon him) stoned Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) throwing seven pebbles one after another, saying "Allahu Akbar" with each throw. Then, he (peace be upon him) slaughtered his Hady (sacrificial animal offered by pilgrims) and shaved the hair of his head; then `Aishah (may Allah be pleased with her) perfumed him. After that, he (peace be upon him) headed for Al-Bayt for Tawaf.

Deeds of the Day of Sacrifice (10th of Dhul-Hijjah):

When the Prophet (peace be upon him) was asked on the Day of Sacrifice about those who sacrificed before throwing pebbles or shaved the head before slaughtering or headed for Al-Bayt before stoning, he (peace be upon him) said: ﴾There is no hardship on you.﴿ The narrator said, "He (the Prophet) was not asked on that day about anything that had been in a different order, but he said, ﴾'Do it, and there is nothing wrong with it.'"﴿ A man asked him, ﴾O Messenger of Allah, I performed Sa`y (going between Safa and Marwah during Hajj and `Umrah) before Tawaf. The Prophet said: No harm.﴿ Thus, we came to know that it is an act of the Sunnah for the pilgrims to start by throwing Jamrat-ul-`Aqabah on the first day of `Eid-ul-Adha (the Festival of the Sacrifice), then slaughter if they had to offer a Hady, then shave or shorten their hair.

Shaving is better than shortening, for the Prophet (peace be upon him) supplicated three times that Allah shows mercy and forgiveness to those who shaved and once for those who shortened their hair.

Minor Tahalul and major Tahalul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation around the Ka`bah for Hajj) :

Afterwards, the pilgrims assume minor Tahalul (partial ending of the ritual state for Hajj or `Umrah through shaving the head and throwing pebbles at Jamrat-ul-`Aqabah before performing Tawaf-ul-Ifadah) where they could wear the Makhit (clothes sewn to fit body limbs) and put on perfume and will be free from all the restrictions of Ihram excepting sexual intercourse. Then they should go to Al-Bayt for Tawaf on the day of `Eid or on the next day and then perform Sa`y between Al-Safa and Al-Marwah, if they are performing Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and they will be free from all the restrictions of Ihram, even sexual intercourse.

However, if the pilgrims perform Ifrad Hajj (performing Hajj only) or Qiran Hajj, the first Sa`y they performed with Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) is sufficient, but if they did not perform Sa`y after Tawaf-ul-Qudum, it is obligatory upon them to do the Sa`y with Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj).

Spending the night at Mina during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah):

Then, the Prophet (peace be upon him) headed for Mina where he spent the nights of 11th, 12th and 13th. The pilgrims should throw the three Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) on each of these three days following Zawal (midday). Each of these Jamrat is to be thrown with seven pebbles, while pronouncing Takbir with each time of throwing and making Du`a' raising hands after finishing the first and second Jamrat, facing the Qiblah, keeping the first Jamrat to one's left when supplicating and the second to one's right. When one finishes the third, they should not stand there.

On the 13th day, after throwing the Jamrat after Zawal, the Prophet (peace be upon him) landed in Al-Abtah where he offered the Zhuhr, `Asr, Maghrib and `Isha' Prayers.

Then, he (peace be upon him) stayed in Makkah overnight, led people in the Fajr Prayer, performed Tawaf-ul-Wada`and went to Madinah in the morning of the 14th day.

Accordingly, we come to know that it is an act of the Sunnah for the pilgrims to do as the Prophet (peace be upon him) did during the days he spent at Mina: Throw the three Jamrat each day after Zawal, using for each one seven pebbles and pronouncing Takbir with each throw. It is prescribed to pause after the first Jamrah, face the Qiblah and make Du`a'; this is Mustahab, not Wajib (obligatory), following the example of the Prophet (peace be upon him). It is not prescribed to pause after the third.

If it is not possible to throw the pebbles after Zawal and before sunset, it is permissible to throw them at night instead of the day according to the most preponderant of the scholars' opinions out of Allah's Mercy upon His Servants to relieve them.

If one hastens to leave on the 12th day after throwing the stones after Zawal, there is nothing wrong with that. If one likes to stay to throw the stones on the 13th day, this is much better, for doing so is in accordance with the act of the

Prophet (peace be upon him).

It is an act of the Sunnah for the pilgrims to spend the nights of the 11th and 12th in Mina, as this is Wajib according to many of the scholars and most of the night would be sufficient for this purpose if possible. Those who have a Shar`y (Islamically lawful) excuse such as shepherds and those who provide water to pilgrims are permitted not to spend the night at Mina.

With regard to the night of 13th, the pilgrims are not obliged to spend it at Mina if they hastened and departed Mina before sunset. As for those who catch the night at Mina, they should spend the night of the 13th and throw the pebbles after Zawal on the day of the 13th, then depart. There is no further throwing after the 13th day, even if one stayed at Mina.

Tawaf-ul-Wada` :

If the pilgrim wants to return home, he should perform Tawaf to pay farewell for Al-Bayt through seven rounds of Tawaf. The Prophet (peace be upon him) said: ﴾None of you should leave Makkah until the last thing you do is Tawaf around Al-Bayt.﴿ Women during their menstrual and postpartum periods are exempted from Tawaf-ul-Wada`. It was authentically reported that Ibn `Abbas (may Allah be pleased with them) said: ﴾The people were ordered to perform Tawaf around Al-Bayt as the last thing, before leaving (Makkah), except the menstruating women who were excused.﴿ The same ruling applies to the woman in her postpartum period. Whoever postpones Tawaf-ul-Ifadah

and does it when travelling, it suffices him for Tawaf-ul-Wada`, based upon the generality of the two Hadith mentioned above.

I ask Allah to guide everyone to all that pleases Him, to accept our deeds, and to save us from Hell-fire. He is the Guardian of this and the One Who is Capable of doing so. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

A piece of advice to pilgrims of the Sacred Masjid in Makkah

From `Abdul `Aziz ibn `Abdullah ibn Baz to whomever reads it among pilgrims and Muslims everywhere.

Dear pilgrims,

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

Welcome to the Sacred City of Allah (Makkah) and the Kingdom of Saudi Arabia that is honored by Allah with serving performers of Hajj and `Umrah (lesser Hajj) and visitors of the Prophet's Mosque in Madinah, who come from different places all over the world. Allah also grants the Kingdom of Saudi Arabia the blessing of serving the sacred places and securing them for those who are circumambulating the Ka`bah or staying (for worship in the Masjid), or bowing or prostrating themselves (there, in Prayer).

I ask Allah (Glorified and Exalted be He) to enable you to perform your Hajj and visit the Prophet's Masjid (mosque) safely, faithfully, quietly, tranquilly, and easily. May Allah accept your Hajj, give you the best reward for it, forgive you your sins, grant you out of His bounties, and make your return to your homes safe. Verily, Allah is the Most Generous, the Most Bountiful.

Dear pilgrims:

Muslims remain in a good condition as long as they advise each other, recommend one another to the truth and patience, and help one another in righteousness and piety. Thus, I remind you of the fact that you are now witnessing virtuous days and blessed places. You have come from far places and encountered a lot of difficulties in responding to Allah and His Messenger (peace be upon him) and intending to perform a great obligation and a lofty righteous deed that Allah (Exalted be He) orders you to do by saying: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿

The foregoing facts necessitate that pilgrims have to keep and look after certain things to have their Hajj accepted, have their Sa`y (going between Safa and Marwah during Hajj and `Umrah) rewarded, and have their sins forgiven through the guidance and help of Allah. Verily, there is no reward for the accepted Hajj other than Jannah (Paradise).

The following are some of these things:

First: Pilgrims have to make their intention sincere to Allah (Exalted be He). This is very important for obtaining the reward of Hajj. Allah (Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴿

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Allah (Exalted be He) also says: ﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾

Second: Pilgrims and Muslims generally should make sure that they draw closer to Allah (Exalted be He) through acts that Allah (Exalted be He) ordains for His servants. While performing different rituals of Hajj, pilgrims have to follow the example of their Prophet (peace be upon him) who said: ﴿Take your (Hajj) rituals from me.﴾ (Related by Muslim, may Allah be merciful with him). The Prophet (peace be upon him) also said: ﴿Pray as you have seen me praying.﴾ (Related by Al-Bukhari, may Allah be merciful with him).

On the other hand, Allah (Exalted be He) says:﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾

Accordingly, whatever a person does sincerely for the sake of Allah but not in conformity with the practice of the Messenger of Allah (peace be upon him) is rejected and not accepted by Allah (Exalted be He). Proof of this is the Sahih (authentic) Hadith in which the Messenger of Allah (peace be upon him) said: ﴿Whoever does any act not in compliance with our Din (religion) will have it rejected.﴾ (Related by

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Muslim, (may Allah be merciful with him)). Moreover, Allah (Glorified and Exalted be He) says to His Messenger (peace be upon him): ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴾

Third: Pilgrims and Muslims generally should be knowledgeable of the rulings of their Din (religion). This enables them to perform the obligations of their Din correctly in the same way that they were ordained. Allah (Exalted be He) says to His Prophet (peace be upon him):﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾

In addition, Allah (Exalted be He) commands us to ask people of knowledge about things of our Din that we are not sure about. He (Glorified be He) says: ﴿So ask the people of the Reminder, if you do not know.﴾

Beyond what has been mentioned, there is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) said: ﴿When Allah wants to do good to a person, He makes them comprehend the Din.﴾

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It is worth mentioning that you will find, by the help of Allah, scholars that the country, may Allah keep it, appointed in Makkah Al-Mukarramah, Al-Madinah Al-Munawwarah, sacred monuments, and

Tawaf Foundations in Makkah and Madinah. Those scholars are assigned by the country to answer the questions and inquiries of the pilgrims especially those relating to Hajj and `Umrah. This is one of the things that Allah makes easy for the pilgrims as one of His favors and then through the good turn of the government of the Custodian of the Two Holy Mosques King Fahd ibn `Abdul `Aziz, King of the Kingdom of Saudi Arabia, may Allah grant him success. Such scholars provide pilgrims with true and sound knowledge of things that they should or should not do.

Do not, dear pilgrims, hesitate to ask and benefit from those scholars so that you can be sure that you are acting correctly. Allah (Exalted be He) says: ﴾Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).﴿ Furthermore, the Messenger of Allah (peace be upon him) said: ﴾Whoever travels on a road in search of knowledge, Allah will make for them an easy way to Jannah.﴿ (Related by Muslim, may Allah be merciful with him).

Fourth: Pilgrims, and all other Muslims have to understand that all good deeds that Allah ordains for His servants as well as the words and deeds that He declares as Halal (lawful) or Haram (prohibited) are meant to purify people's souls and set aright their societies.

It is worth mentioning that the more a person is sincere to Allah and obeys Him faithfully, the more he will avail of the foregoing advantages both in this world and in the hereafter. Verily, the reward of Allah is better and more lasting. Allah (Exalted be He) says: ﴾Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,﴿ ﴾And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil - additional prayers).﴿ Allah (Exalted be He) also says: ﴾By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;﴿ ﴾Then He showed him what is wrong for him and what is right for him.﴿ ﴾Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).﴿ ﴾And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).﴿ Allah (Exalted be He) also says: ﴾Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴿

Dear pilgrims, Hajj is one of the greatest Faridahs (obligatory acts) through which Allah purifies His servants' souls from enmity, hatred, stinginess, and the will to harm others. Hajj makes pilgrims long for the reward of Allah. It reminds them of meeting with Allah on the Day of Recompense as it involves exerting efforts, spending money, enduring hardships and difficulties, separating from families and homes, abandoning worldly deeds, dedicating one's time for obeying Allah (Exalted be He) and worshipping Him, and meeting with fellow Muslims who come from different places all over

the world. Allah (Exalted be He) says: ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿

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Thus, pilgrims have to be keen to do all that pleases their Lord. They have to do a lot of Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah), Dhikr (Remembrance of Allah), and Du`a' (Supplication). They have to do their best to draw closer to Allah by continuing to obey Him and abandoning bad deeds for it is reported in the authentic Hadith that the Messenger of Allah (peace be upon him) said: ﴾Allah the Almighty has said: Whoever shows enmity to a Waliy (righteous person) of Mine, I shall be at war with them. My servant does not draw near to Me with anything more loved to Me than the religious obligations that I have imposed upon him, and My servant continues to draw near to Me with supererogatory acts so that I shall love them.﴿ (A part of a Hadith related by Al-Bukhari, may Allah be merciful with him).

A Waliy of Allah is anyone who believes in Allah and His Messenger (peace be upon him) and keeps firm on following the Din (religion) of Allah by obeying its commands and avoiding its prohibitions. Thus, we read in the Qur'an: ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿

Among the most important things that pilgrims, as well as all other Muslims, have to adhere to is to offer obligatory Salahs (Prayers) in congregation at their exact times and in Masjids that Allah has honored where His Name is mentioned especially in Al-Masjid Al-Haram and the Prophet's Dignified Masjid. Verily, the two previous Masjids have a great privilege over all other Masjids for Allah (Exalted be He) multiplies the reward of the Salah (Prayer) that is performed in them. Proof of the foregoing is the Hadith in which Jabir (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said:

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﴾Performing one Salah in this Masjid of mine is better than performing one thousand Salah in any other Masjid except Al-Masjid Al-Haram. Moreover, performing one Salah in Al-Masjid Al-Haram is better than performing one hundred thousand Salah in any other Masjid.﴿ Related by Ahmad and Ibn Majah (may Allah be merciful with them) with an authentic Sanad (chain of narrators). Imam Ahmad relates a Hadith similar to the foregoing on the authority of Ibn Al-Zubayr, which is declared as Sahih by Ibn Hibban and whose Sanad is Sahih as well.

This is a great reward and favor granted by Allah and there should be diligent care to have it, as Allah (Exalted be He) says: ﴾And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious - See V.2:2).﴿

Fifth: Pilgrims and other Muslims should safeguard the sanctity of these sacred places. They must not even have the mere intention to commit any thing wrong while being there for Allah threatens whoever does so with a painful torment. Allah (Exalted be He) says: ﴾and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.﴿

It is narrated by `Atiyyah Al-`Awfy from Ibn `Abbas (may Allah be pleased with them both) that "wrong" in the foregoing Ayah (Qur'anic verse) refers to regarding as Halal (lawful) things that which Allah declares Haram (prohibited) while being in the Haram (the Sacred Mosque in Makkah) so that they abuse others or kill them unjustly.

Whoever does so will be subjected to the painful torment which in mentioned in the Ayah. This comment of Ibn `Abbas is mentioned by Ibn Kathir (may Allah be merciful with him) in his Tafsir (exegesis) of the concerned Ayah.

Thus, believing man and woman should not harm each other; neither in person nor in wealth or lineage. Rather, they have to help one another in righteousness and piety. They should advise one another and recommend one another to the truth and to be patient to keep firm on it. This is because the Prophet (peace be upon him) said: ﴾The Muslim is inviolable for his Muslim brother, as for his blood, wealth and honor, piety is right here (and he pointed to his heart). It is a great evil for a Muslim to despise his Muslim brother.﴿ (Related by Muslim (may Allah be merciful with him) in his Sahih Book of Hadith).

It is noteworthy that Allah (Exalted be He) prohibits all forms of harming believing men and women at all times and in all places. Thus, it is a great sin to harm them in this city of security (Makkah) during the sacred months at the time of performing the rituals of Hajj, or in Madinah where Prophet Muhammad (peace be upon him) lived. Surely, doing so is a more severe sin and a more serious crime. Allah (Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴿ Allah (Exalted be He) also says: ﴾And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.﴿

Thus, pilgrims should not harm themselves or other creatures including human beings, animals, birds, and plants. Verily, a Muslim is a person whose tongue and hands never hurt other Muslims and a believer is whoever people trust them with regard to their souls, wealth, and honor. The sanctity of Muslims is invaluable and wronging them is a huge sin. Undoubtedly, injustice always has a bad consequence. Allah (Exalted be He) says: ﴾And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.﴿

Sixth: Pilgrims and other Muslims should understand that calling to goodness, enjoining good and forbidding evil, and advising Muslims with wisdom and fair preaching are some of the most important obligations of Din through which it is applied and safeguarded. Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Allah (Exalted be He) also says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ Allah (Exalted be He) also says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-

Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.》

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Moreover, Jarir ibn `Abdullah (may Allah be pleased with him) narrated: 《That he gave the Messenger of Allah (peace be upon him) Bay`ah (pledge of allegiance) to perform Salah, give Zakah (obligatory charity), and advise every Muslim.》 (Agreed upon by Al-Bukhari and Muslim).

Every Muslim has to be concerned about that matter according to their ability and they have not to neglect it for the Prophet (peace be upon him) said: 《Whoever, among you, sees something abominable should rectify it with their hand; and if they have not strength enough to do so, then they have to rectify it with their tongue; and if they have not strength enough to do so, (even) then they have to (abhor it) from their heart, and that is the least of Faith."》 (Related by Muslim, may Allah be merciful with him).

Seventh: Each Muslim, whether a pilgrim or not, has to take care of Muslims' affairs all over the world. They should work to benefit and defend them, and educate the ignorant among them according to the person's ability and knowledge. They have also to help the Mujahids (those fighting in the Cause of Allah) among them who strive to raise the Word of Allah and drive out the Kafirs (non-believers) and atheists from the Muslim lands and sacred places whether they are Jews or any other Kafirs.

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Indeed, such Mujahids seek to support the truth, defend its people, keep Muslim lands safe, and protect them against enemies.

The concerned help is to be provided by the tongue, wealth, the soul, or any other means. Allah (Exalted be He) says: 《O you who believe! Shall I guide you to a trade that will save you from a painful torment?》 《That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!》 Besides, the Messenger of Allah (peace be upon him) said: 《A Muslim is a brother of another Muslim, so they have not to oppress them, nor have them to hand them over to an oppressor. Whoever fulfills the needs of their brother, Allah will fulfill their needs.》 (Agreed upon by Al-Bukhari and Muslim). In addition, the Prophet (peace be upon him) said: 《Whoever equips a warrior in the way of Allah (is like one who actually fights) and whoever looks after the family of a warrior in the way of Allah in fact participates in the battle.》 (Agreed upon by Al-Bukhari and Muslim).

It is thus impermissible for Muslims to hand their brothers over to their enemy or to hunger, nakedness, diseases, and the Fitnah (temptation) of Christian missionaries and atheists who exploit their needs and import out their poison and false beliefs to them. This is a thing that every Muslim

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has to care for greatly whenever they see that Muslims are weak. Assuredly, enemies of Islam are exactly as Allah (Exalted be He) describes: 《Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.》

I ask Allah with His Most Beautiful Names and Supreme Attributes to guide us, all pilgrims, and Muslims all over the world to have the sound understanding of His Din and keep us firm on acting upon it. May Allah enable us all to carry out all that supports His Din, set aright our condition, and keep our Muslim countries safe against the plots of our enemies! May Allah make His Din victorious, raise His Word, and guide all Muslim rulers and authorities to apply Shari`ah (Islamic law) and enjoin it on their peoples for doing so is the way to achieving happiness and salvation both in this world and in the hereafter. I ask Allah to guide the rulers of this particular country to all that pleases Him and set aright the condition of Muslims, to increase such rulers in goodness, and to reward them for the help and facilities that they provide for Muslims generally and for pilgrims in particular. May Allah help pilgrims to perform their rituals in the way that pleases Him so that their Hajj is accepted, their Sa`y (going between Safa and Marwah during Hajj and `Umrah) is rewarded, and their sins are forgiven. May Allah return them safely and successfully to their homes! Amen. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Benefits of Hajj

Praise be to Allah and peace and blessings be upon the Messenger of Allah, his family and Companions.

Allah (Glorified and Exalted be He) has prescribed Hajj for wisdom and several secrets and benefits. He (Glorified and Exalted be He) refers to this in the following Ayah (Qur'anic verse): ﴾And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).﴿ ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik).] Then eat thereof and feed therewith the poor having a hard time.﴿ ﴾Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).﴿ In these Ayahs, He (may He be Praised) has pointed out that He has invited His servants to Hajj to witness things that benefit them. Four benefits are mentioned as follows:

First: Mentioning the Name of Allah (Glorified and Exalted be He) on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah).

As for the second, third and fourth benefits, Allah (may He be Praised) has explained them in His saying:

﴾Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).﴿ Among the great benefits are turning hearts towards Allah (Exalted be He) and reciting many Adhkars such as Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). This also implies sincere devotion to Allah, honoring His Sanctities, and being keen to obey Allah's Orders and abstaining from His Prohibitions. It is well-known that achieving the implications of the Shahadatyn (two testimonies of Faith) through words, deeds and creed is the root of religion and the primary concern of Islam.

The first Shahadah (There is no deity but Allah) requires us to dedicate acts of worship to Allah alone including making Du`a' (supplication), fear, hope, putting trust in Allah, Salah (Prayer), Sawm (fasting), vowing, slaughtering animals and other forms of worship. All these are Allah's rights over His slaves. There is none, whether a close angel or a prophet, who has a share in this right. Allah (Glorified and Exalted be He) says: ﴾And your Lord has decreed that you worship none but Him.﴿ Allah (Glorified be He) also says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ He (Exalted be He) also says: ﴾So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing

religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴾ Worship implies that Muslims must obey Allah (Exalted be He) and His Messenger (peace be upon him)

out of faith in Allah and His Messengers through executing His orders and avoiding His prohibitions. They have to worship him sincerely and believe all that He and His Messengers told seeking the reward and escaping the punishment. This Shahadah denotes that there is none worthy to be worshiped but Allah (Exalted be He). At the same time, it negates that any act of worship should be offered to anyone but Allah, it also affirms that Allah Alone, with no partner, deserves all forms of worship. Anything that is worshipped other than Him including the prophets, angels, or Jinn is false. Allah (Glorified and Exalted be He) says: ﴿That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴾ Allah (Exalted be He) has created mankind and Jinn for this great task; namely worshipping Him alone. He (Glorified and Exalted be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ Allah (Glorified be He) also says: ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ The true worship is to believe in three kinds of Tawhid: Tawhid-ul-Uluhiyyah (Oneness of Worship), Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes). As stated earlier, Muslims must fulfill His obligations and avoid His prohibitions out of desire, fear, and faith showing complete submissiveness.

The issue of Tawhid, which is to single Allah out for worship as He Alone is worthy of worship and anything that is worshipped other than Him is false, is the most important and greatest issue in Islam. It was the point of disputes among the messengers and their people to whom they were sent. For example, the people of `Ad said to Hud (peace be upon him): ("You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship.) The people of Quraysh said to the Prophet (peace be upon him) when he invited them to Tawhid: ("Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!") They also said what is mentioned in Surah Al-Saffat: (Are we going to abandon our âlihah (gods) for the sake of a mad poet?) This Ayah (Qur'anic verse) came after His saying: (Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it).) These Ayahs and others that convey the same meaning make it evident that people who believe in Shirk denounce Tawhid and are too proud to meet its requirements. They are accustomed to follow their fathers' line concerning acts of Shirk and worshipping things other than Allah (Exalted be He).

The scholars, believers, and callers to Allah have to focus on this issue. They have to perfectly explain the reality of Tawhid versus Shirk, because this matter is the root on which

the fruitfulness and ruin of the deeds are based. Allah (Exalted be He) says: (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.") Allah (Glorified be He) also says: (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.)

The second Shahadah (Muhammad is Allah's Messenger) counts as the second principle of validity and acceptance of deeds. This requires us to follow the Prophet's Sunnah, love him, believe his reports, obey him, avoid his prohibitions and worship Allah in accordance with his Shari`ah. Allah (Glorified and Exalted be He) says:(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).) Allah (Glorified be He) also says: (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.) None can be guided to the straight way except when he follows and adheres to the Prophet's guidance. Allah (Exalted be He) says: (If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") Allah (Glorified and Exalted be He) also says:(Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.")

It is authentically reported that the Prophet (peace be upon him) said: ﴾My entire Ummah will enter Paradise except who refuses, then it was said: O' Messenger of Allah, who will refuse? He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses."﴿ (Related by Al-Bukhari in his Sahih) This meaning is stressed by Allah's saying: ﴾These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴿ ﴾And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴿ There are many Ayahs to the same effect.

Among the great benefits of Hajj is the reminder of the Last Day during which the servants will stand before Allah on the Day of Resurrection. The situation where people, with all their differences in races, gather in the same place, in one and the same appearance, pronouncing the same call of Talbiyah is similar to that which will be on Day of Resurrection. People, who will be barefooted, naked, uncircumcised and afraid, will stand before Allah in one land. This becomes a motive for the pilgrim to fear Allah and be sincerely devoted to Him in worship.

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As a result, a person may seek understanding of the religion and knowing the problematic issues so that he can worship Allah (Exalted be He) with deep insight. He in turn will guide the persons under his care to obey Allah (Exalted be He) and His Messenger (peace be upon him). He returns home with more knowledge and rewards, which is the greatest benefit. This is true in particular with the one who attends the religious study circles held in Al-Masjid Al-Haram and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and takes advantages of the instructions and advice given by the callers to Allah.

There are other varied benefits of Hajj, both general and specific, that are beyond the scope of this speech. Among these benefits are Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), offering Salah in Al-Masjid Al-Haram, throwing the pebbles, standing on the mount of `Arafah, staying the night in Muzdalifah, increasing the remembrance of Allah, making Du`a' and asking His forgiveness. Whoever is sincere to Allah in his deeds and in following the Prophet's guidance and Sunnah gains many rewards and benefits which none but Allah can count and his sins are forgiven. It was reported that the Prophet (peace be upon him) said: ﴾Circumambulating the House (the Ka'bah), running between as-Safa and al-Mrawah and throwing the pebbles are meant for the remembrance of Allah.﴿

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I ask Allah to set right the affairs of all Muslims and to grant them a sound understanding of Islam. I ask Him to accept our deeds and theirs, entrust them to pious rulers, grant victory to His Religion and defeat His enemies. He is the All-Hearer, the Ever Near. Peace and prayers be upon our Prophet Muhammad, his family, Companions and those followed him in righteousness.

Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

Following the example of the Prophet

(peace be upon him) in all deeds

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It pleases me to contribute in the issues of the Islamic Enlightenment released during such days by the Secretariat-General of the Islamic Enlightenment in Hajj for the sixth year to teach and educate pilgrims (the guests of the All-Merciful) on the rituals of Hajj and `Umrah and their worldly and religious affairs; may Allah make it of great benefit to all who read it.

I am pleased to welcome you to the sacred city of Makkah to which you have come from distant places and remote regions, conforming to the Command of Allah (Exalted be He) Who says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ And as a response to the call proclaimed by Prophet Ibrahim (peace be upon him) who was commanded by his Lord: ﴾And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).﴿ ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿

Therefore, since you have assumed the state of Ihram you have been repeating, "Labbayka allahumma labbayk, labbayka la sharika laka labbayk, innalhamda wanni`mata laka walmulk la sharika lak."

I implore Almighty Allah to enable you to complete your Hajj in easiness, accept it from you, reward your effort, and forgive your sins. May you return to your homeland after Hajj as free from sin as you were on the day your mothers gave birth to you. Indeed, our Lord is All-Hearing, Responsive.

I would like, on this blessed occasion, to remind you and myself that we should perform all deeds with a sincere intention and purely for the Sake of Allah, Lord of all the worlds, seeking His Good Pleasure, hoping for His Reward and fearing His Punishment. Verily, He does not accept any deed - whether it be Hajj or any other act of worship - unless it is performed by the servant sincerely for the Sake of his Lord Who has created him, gives him sustenance, life, will cause him to die, and to Him all will return. Allah (Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ Allah (Exalted be He) also says: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿

Also, we have to follow the example of the Prophet (peace be upon him) in all acts and situations

including Hajj, for Allah (Exalted be He) commanded us to obey him and follow in his footsteps, and He promised His Love,

Paradise and Good Pleasure as recompense; He says: ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴾ And He (Exalted be He) also says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers﴾ Another verse reads:﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴾ Allah (Glorified be He) also says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.﴾

Moreover, Allah (Exalted be He) warned us against disobedience to him, saying: ﴿And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾

The legislated worship and deeds could only be demonstrated through the Prophet (peace be upon him), as he was commanded by Allah to illustrate to people what was sent down to them from their Lord; He (Exalted be He) says:﴿ And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴾

Therefore, the Prophet (peace be upon him) commanded us to take our rituals from him and to pray just as he was praying. Allah (Exalted be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿

So, be keen, O pilgrims to the House of Allah, to perform your Hajj and all other acts of worship purely for Allah's Sake and in conformity with the guidance of Allah's Messenger (peace be upon him).

If you do not have knowledge about a certain issue pertaining to acts of worship, ask the scholars so that you will be well-informed about it. In this way, you will be acting in accordance with the verse that reads: ﴾So ask the people of the Reminder, if you do not know.﴿

Know that you left your houses, families, homeland and money seeking your Lord's Bounty and hoping for His Recompense and Reward. So, always bear this in mind and do not waste your time uselessly but maintain the performance of Prayer at the earliest prescribed times in congregation so long as you are able to; command the right and forbid the wrong and give advice to your brothers kindly, gently with wisdom and good admonition. The guide to goodness will earn as much reward as the one who performs it. Allah (Exalted be He) says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿

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The best among people are those who are most beneficial to them. So, exert effort, be generous and give sincere advice to your Muslim brothers, especially those in your company. Avoid dispute and argument and do not hurt Muslims in any way, even if by competing and pushing within the large crowds of people to reach the Black Stone or perform the throwing of pebbles. At any place where there is overcrowded gatherings, a true Muslim is indeed the one from whose tongue and hand the Muslims are safe. Allah (Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!﴿

Always remember that Allah is Ever-Watchful over you and so you should act accordingly, whether privately or in public. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

Furthermore, do not forget in this great state - the state of responding to Allah and His Call - fellow Muslims who are now fighting Allah's and your enemy

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in many Muslim countries. This enemy has rallied against them its horsemen, soldiers and cunning plots and made their women and children homeless. They are in need of every help. So, do not refrain from extending any aid you are capable of giving. Know that they have a right to your money, so do not deny them their right. Allah (Exalted be He) says: ﴾but if you remit it by way of charity, that

is better for you if you did but know.﴿

If you have not attained the honor of performing Jihad by yourself, then do not lose the reward of Jihad by money, supplication and spending in Allah's Cause. This is because whoever prepares a Mujahid will receive the same as his reward and whoever replaces a Mujahid well in his family (i.e. looking after them) will receive the same reward. Allah (Exalted be He) says: ﴾And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.﴿ Allah (Exalted be He) also says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿

Despite the suppression and hardships young people are suffering at the hands of many rulers today, there has emerged a youthful reawakening in Muslim countries. The youth are badly in need of your encouragement as well as your moral and financial support; do not withhold it from them. There is a real need for Muslim youth who are well aware of their religion to hold steadfastly to it.

Our battle with the enemy of Islam will last for a long time, and in it we need every capability possessed by the Muslims. You know what befell Jerusalem and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). Yes, indeed, we need in this battle the money of the wealthy and the effort of the poor; we are in need of the wisdom of the elderly and the resolve of the youth, the courage of men and the assistance of women. Surely, Allah helps the servant as long as the servant helps his brother.

Allah (Exalted be He) predetermined that Islam will not triumph except through the Jihad of its adherents against its enemies. In the Qur'an, He says: ﴾Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.﴿ ﴾He will guide them and set right their state.﴿ ﴾And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). [Tafsir Ibn Kathir]﴿ ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ And who is more truthful in his speech or truer to his promise than Allah (Exalted be He)!

May Allah guide you and us to that with which our religious and worldly affairs are put right; may He dispose for us rectitude in our affairs and grant us victory over our lower selves and over our enemies! We also implore Him (may He be Exalted and Glorified) to guide the Muslim rulers to that which brings them happiness, glory and salvation both for them and their peoples in the life of this world and the Afterlife, and to provide them with good and sincere advisors and assistants. Verily, He is the best Protector and Helper.

May peace and blessings be upon our Prophet Muhammad, his family, and Companions and those who follow them sincerely until the Day of Judgment!

Assalamu `alaikum warahmatullah wabarakatuh.

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Sincerity to Allah (may He be Exalted and Glorified) in worship

From `Abdul `Aziz ibn `Abdullah ibn Baz to the guests of the All-Merciful, the pilgrims to Bayt Allah Al-Haram (the Sacred Mosque in Makkah) and the readers of this magazine everywhere. May Allah guide you to that which is pleasing to Him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

At the outset of the first issue of the magazine of the Islamic Enlightenment released by the Secretariat-General of the Islamic Enlightenment in Hajj, I am pleased to welcome you to this sacred land which Allah made as a Qiblah for the Muslims, a meeting place and a source of security. I further congratulate you that Allah has enabled you to perform the rituals of Hajj and `Umrah in response to His Call and obedience to His Command. Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ And He says: ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴿

As I am welcoming you on behalf of the government of His Majesty King Khalid

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and his Crown Prince - may Allah grant them success - I would like to indicate that there are great efforts exerted by this wise government toward serving Hajjis (pilgrims, the guests of the All-Merciful). At the forefront of these efforts is recruiting a large group of Du`ah (callers to Islam) and translators in most of the Muslim languages to go to the gathering places of Hajjis and instruct and enlighten them on religious and Hajj-related rulings. In this way, the Hajjis will be knowledgeable about the matters of their religion, in conformity with the verse in which Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿

The Agency of Islamic Enlightenment in Hajj, affiliated to the Chairmanship of Scholarly Research, Ifta', Da`wah, and Guidance which issues this magazine that you have and four other magazines in other languages is but a fruit of these exerted efforts. Thus, it receives great support and help from the King and his honorable Crown Prince so that it can carry out its mission and assume its duties in the best and most proper way, with the help and success granted by Allah (Exalted be He).

As I appreciate the good efforts made by the Agency of Islamic Enlightenment in Hajj during the past years, I call on it to show more serious effort in guiding Hajjis and enlightening them on their religion and every ritual of Hajj they perform; in this year and every year, In sha'a-Allah (if Allah wills).

I implore Allah (Exalted be He) to grant success and guidance to those in charge of it and make them live up to their expectations. Allah (Exalted be He) says: ﴾certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿

The following is my advice to myself and to my fellow Hajjis and Muslims everywhere:

First: Perform your good deeds and Hajj sincerely and purely for Allah's Sake, for Allah (Exalted be He) only accepts what is done solely to earn His Approval. In the Qur'an, He says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ Allah (Glorified be He) also says: ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ Allah (Glorified and Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.﴿ ﴾"And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."﴿ Indeed, the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) uttered by Hajjis proclaim their disavowal of Shirk and their monotheistic belief in Allah and declare that they respond only to Him and obey no one but Him.

Second: Your good deeds and Hajj should be in conformity with what was revealed to the Prophet (peace be upon him) from his Lord. Any act beyond what he conveyed

- regardless of its sort or the intention behind it - is rejected. That is because such an act was not legislated by Allah for His Servants. Allah (Exalted be He) commands people to worship Him through what He has laid down for them, and anything apart from this is a form of following one's vain

desire, which is forbidden by Allah. Allah (Exalted be He) addresses His Noble Prophet (peace be upon him), saying: ﴾Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî).﴿ ﴾Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2).﴿ Allah (Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.﴿ And He says: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴿ In an authentic Hadith, the Prophet (peace be upon him) said, ﴾He who did any act for which there is no sanction from our behalf, it is to be rejected.﴿ Another version of this Hadith states, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

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So, follow what your Prophet (peace be upon him) came with - in no way does he pronounce any word out of prejudice. Undoubtedly, it is nothing except a revelation revealed - and do not introduce new matters in your religion, for it is already complete. Allah (Exalted be He) did not take the soul of His Prophet (peace be upon him) except after He had perfected the religion and completed His favor, as revealed in the verse: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ What was not considered at the time of Prophet Muhammad (peace be upon him) as belonging to the religion does not belong to the religion now. And, he who recommends something to people that was not done by the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) has indeed legislated for people what was not authorized by Allah. Moreover, anyone who follows what such an individual legislated has, in fact, associated him as partner with Allah in legislation, which is one of the Divine attributes. Regarding this, Allah (Exalted be He) says: ﴾Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.﴿

Third: Do not waste your time in diversion and trivial matters. Rather, you should make good use of your time and spend it in beneficial activities, both religious and worldly. Time is life. Those who waste their time are actually wasting their lives; and those who waste their lives will be full of regret when it will be too late and will wish that they could

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turn back again to the worldly life to act rightly. Their wish, however, will not be granted. Allah (Exalted be He) says: ﴾O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.﴿ ﴾And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I

should give Sadaqah (i.e. Zakât) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds].) (And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.)

It behooves the Hajjis of Bayt Allah in particular to exert strenuous effort in worship. They have not left their homes and their families except to win the reward promised by Allah. Hence, they have to avoid dispute and wrangling among themselves so that they can return from their Hajj as free from sins as on the day they were born. This is good fortune indeed. The Prophet (peace be upon him) said, ("Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.")

Love, selflessness and co-operation in righteousness and Taqwa should prevail among them. They should not hurt one another during the performance of the rituals and the standing at Al-Mashaa`ir (places where the rites of Hajj are performed). Hurting a Muslim is a great sin that should be cautiously avoided.

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Fourth: Fulfill the duty of commanding what is right and forbidding what is wrong, which is ordained by Allah for Muslims, each according to his or her ability. Allah (Exalted be He) says: (The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.)

It is related in an authentic Hadith that, ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") The rulers are required to rectify abominable acts with their hands. There are others who are also able to change the wrong with their hands, such as the head of the household and the chief of Al-Hisbah (religious police), according to the powers he enjoys. The scholars, on the other hand, ought to rectify abominable acts with evidence and argument; whereas ordinary people may do so by their hearts, if they are unable to speak out. Disapproving of abominable acts by the heart is by hating them and not sitting in a gathering where they are committed; otherwise, one is considered to be like those who commit such acts. Allah (Exalted be He) says: (And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).)

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May Allah help all of you and us remember Him, give thanks to Him, and worship Him properly. May He accept our Hajj, forgive our sins and reward our endeavors! We also implore Him to guide the Muslim rulers to act according to Islam, apply the Shari`ah and implement the limits set by Allah until there is no temptation (Or: discord, strife, sedition) and the religion is completely for Allah. May peace and blessings be upon Prophet Muhammad, his family, Companions and those who follow them sincerely till the Day of Judgment. As-salamu `alaykum warahmatullah wabarakatuh.

Religion is advice

From `Abdul `Aziz ibn `Abdullah ibn Baz to my brothers in faith, the pilgrims to Bayt Allah Al-Haram (the Sacred Mosque in Makkah), may Allah help them perform the rituals of Hajj in the way He prescribed and grant them acceptance and forgiveness!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In the Name of Allah we begin, we ask for His Help and rely on Him alone; there is no power or strength except through Allah. Glory be to You, O our Lord. We have no knowledge except what You have taught us; verily, You are the All-Knowing, All-Wise. O Allah, teach us what is beneficial to us and bring us benefit from what You have taught us. Our Lord, accept from us, verily You are the All-Hearing, All-Knowing.

Our Lord, we praise You for the favor of Islam and we give thanks to You that You have guided us to faith; we implore You to make us steadfast in Your Religion and in our obedience to You; Our Lord, make not our hearts to swerve after You have guided us, and bestow upon us mercy from being close to You. You, indeed, are the One Who is the Superb Bestower.

O honorable Hajj (a pilgrim to the Sacred Mosque in Makkah),

Allah (Exalted be He) has bestowed a great favor upon you when He enabled you to come to His Sacred City - Makkah - which believers are longing to visit and where the Ka`bah exists which He has made as Qiblah (direction faced for Prayer towards the Ka`bah)

for the Muslims in their Prayers and supplications to Allah (may He be Exalted and Glorified).

You have finally come to the Sacred City of Allah after a long and hard journey.

Undoubtedly, when you left your house, money, family and children, you did so in the hope of Allah's Forgiveness and Mercy. Also, there is no doubt that you hope to return to your homeland as free from sins as you were on the day your mother gave birth to you, as related in the agreed-upon (reported by Al-Bukhari and Muslim) Hadith in which the Prophet (peace be upon him) said, ("Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.")

In order to achieve this, if Allah so wills, I advise you, myself and all Muslims to live in conformity with the following advice in obedience to the Hadith in which the Prophet (peace be upon him) said, (Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.) (Narrated by Muslim

in his Sahih). This advice includes the following:

1- Any good deed you perform should be solely for the Sake of Allah (Exalted be He), free from Riyaa' (dissimulation) and showing off. Indeed, Allah does not accept any deed unless performed sincerely and purely for His Sake. Allah (Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ Allah (Glorified and Exalted be He) also says: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ A sincere deed is that which is performed for the Sake of Allah alone, without any partner; He says: ﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿

It is a part of sincerity toward Allah (Exalted be He) that you dedicate all your worship to Him, supplicating none but Him, seeking help, refuge and succor from none but Him and depending only on Him (may He be Exalted and Glorified).

There is yet another condition for an act to be valid and accepted in the Sight of Allah: it is to be in conformity with the Shari`ah sent down by Allah (Exalted be He) to His Prophet (peace be upon him) who is reported to have said, ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ (Narrated by Muslim in his Sahih and was reported by

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Al-Bukhari in the form of affirmative Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) Also, it is authentically reported that the Prophet (peace be upon him) said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin); these things are to be rejected.﴿ (Agreed upon by Al-Bukhari and Muslim)

2- Fear Allah (Exalted be He) in all situations. Indeed, all forms of goodness lie in Taqwa (fear of Allah). It is the instruction given by Allah (Exalted be He) to the earlier and later generations and by His Prophet (peace be upon him). Allah (Exalted be He) says: ﴾And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh﴿ The Prophet (peace be upon him) would recommend Taqwa in many of his sermons. A servant truly attains Taqwa when he or she fulfills what Allah (Exalted be He) has ordained on him or her and shuns what He has prohibited with sincerity and love for Him, hoping for His Reward and fearing of His Punishment, and in the way laid down by Allah (Exalted be He) for His Servants through His Messenger (peace be upon him). `Abdullah ibn Mas`ud (may Allah be pleased with him) said, "True Taqwa is that Allah should be obeyed and no disobedience to Him is committed; and that He should be remembered, with no disbelief in (or ungratefulness to) Him."

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The Commander of the Faithful, `Umar ibn `Abdul-`Aziz (may Allah be pleased with him) said, "Taqwa is not fasting by the day or offering Prayer by the night while bad deeds are committed between them. However, Taqwa is fulfilling the Commands of Allah and shunning what He Prohibited. Whoever is granted any further goodness beyond that, it is goodness added to goodness."

Talq ibn Habib - the noble Tabi`y (one of the followers, the generation after the Companions of the Prophet) (may Allah be pleased with him) - said, "Taqwa is to perform righteous deeds hoping for Allah's Reward and to refrain from sins upon guidance from Allah and fearing His Punishment."

This means that a Muslim should have and seek religious knowledge to the best of his or her abilities so that he or she can perform good deeds with determination and refrain from what Allah has

prohibited with perseverance. Indeed, this is the fulfillment of the testimony "There is no god but Allah and Muhammad is the Messenger of Allah." The first half of this testimony requires belief in Allah alone and dedicating worship only to Him and performing all good deeds sincerely and solely for His Sake, hoping for His Mercy and fearing His Punishment.

And, the second half of the testimony requires belief in the Messenger of Allah (peace be upon him) as the Messenger sent by Allah (Exalted be He) to all mankind and Jinn, and it requires believing all that he conveyed, following his Shari`ah and being wary of any violation.

This two-part testimony is the basic foundation of religion; Allah (Exalted be He) says:

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Allah (Exalted be He) also says: ﴿Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾ Allah (Exalted be He) also says: ﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful﴾ Allah (Glorified and Exalted be He) also says:﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴾

3- Seek lawful provision and spend in a lawful way, for indeed Allah (Exalted be He) is good and only accepts what is good. Allah (Exalted be He) says: ﴿O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.﴾ The Prophet (peace be upon him) informed us that the individual who does not seek lawful food, drink and clothing faces a grave risk. He further talked about a dusty and disheveled man who raises his hand toward the heaven and invokes, "O Lord, O Lord", whereas his food is ill-gotten, his drink is ill-gotten and his clothing is ill-gotten and he was nurtured through unlawful means; and so how can the invocation of such a person ever be answered?

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So, dear Hajj, you have to prepare good and lawful livelihood so that your invocation may be answered and your worship may be accepted, In sha'a-Allah (if Allah wills).

4- Keep away from all words and deeds that are displeasing to Allah (Exalted be He). This is to be observed at all times and with greater importance during Hajj. You should guard your Hajj against all prohibited acts of obscenity and transgression and maintain acts of worship and co-operate with your fellow Muslims in acts of righteousness and Taqwa. Thus, your Hajj may be Mabrur (accepted) and your endeavor may be rewarded. A Mabrur Hajj is that which is free from obscenity, transgression and unjust disputes. Allah (Exalted be He) says: ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴾ This is also indicated in the previously-quoted Hadith in which the

Prophet (peace be upon him) said, ("Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.") Beware of committing any of these toward your fellow Muslims.

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5- And I give special advice to Muslim women, which is a commandment from Allah (Exalted be He) to them; He says: (And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms)) So, they should be veiled from men except their Mahrams (unmarriageable relatives) and they should not display their adornment and beauty or wear perfume when they go out; as this is a source of temptation for men. The Prophet (peace be upon him) said, (Do not prevent the female servants of Allah from visiting the Masjids (mosques) of Allah, but they may go out (to the mosque) without having perfumed themselves.) He (peace be upon him) said in another Hadith, (If a woman perfumes herself, she must not attend the night Prayer with us.)

`Aishah (may Allah be pleased with her) said, "If the Prophet (peace be upon him) knew what women do nowadays, he would certainly prevent them from going out."

Women are required to fear Allah (Exalted be He) and be careful not to wear perfume or display their adornments and attractions, such as their faces,

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their hands and their feet in the presence of men, when they go to the markets and, likewise, when they perform Tawaf and Sa`i. More abominable and grave than this is that they reveal their hair and put on short clothes that reveal their arms and legs. These certainly lead to great temptations. Hence, Allah (may He be Exalted and Glorified) says: (And stay in your houses, and do not display yourselves like that of the times of ignorance)

Allah (Glorified and Exalted be He) also says: (O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).) A Jilbab (cloak) should cover the woman completely: her head, her face, her chest and the rest of her body. `Aly ibn Abu Talha reported that Ibn `Abbas (may Allah be pleased with both of them) said, "Allah commanded the believing women, when they go out for some need, to veil their faces from above their heads by Jilbabs, leaving only one eye revealed." Allah (Exalted be He) says: (And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.)

The Prophet (may Allah's Peace and Blessings be upon him) also says: (There are two types of the people of Hell whom I have not yet seen: people with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, astray and leading others astray, with their heads like the humps of camels, leaning to one side. They will not enter Paradise nor even smell its fragrance,

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although its fragrance may be detected from such and such a distance.》 (Narrated by Muslim) "Clothed yet naked" is explained to mean that they wear thin or short clothing that does not cover them. So, they are nominally and allegedly clothed, when they are, in fact, naked. "Astray and leading others astray" indicates that they themselves are distant from the right path and attract others to the wrong paths of obscenity and abominable acts.

No doubt, this authentic Hadith obligates women to be careful to screen and veil themselves properly and to beware of that which incurs the Wrath and Punishment of Allah. Verily, Allah is the One Whose Help should be sought.

6- I return to you, dear Hajj, with my advice to follow the example of your Prophet Muhammad (peace be upon him), his rightly-guided Successors (Caliphs) and his noble Companions (may Allah be pleased with them) in all your words and deeds. There is immense goodness in following this and great evil in innovations. The Prophet (peace be upon him) said, 《Adhere to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with your molar teeth.

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And beware of newly-introduced matters, for every newly-introduced matter is an innovation and every innovation is misguidance.》

In order to realize this, you have to look for the scholars and keep close to them in order to enquire about and learn the matters of religion. Allah (Exalted be He) says: 《So ask the people of the Reminder, if you do not know.》 And the Prophet (peace be upon him) said, 《If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.》 And he also said, 《If Allah wants to do good to a person, He makes him comprehend the religion.》

This magazine in your hands, which is issued by the Chairmanship of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance in the Kingdom of Saudi Arabia, is brought to you by the Agency of Islamic Enlightenment in Hajj for the eighth year and will proceed in its path with the success and support granted by Allah, toward the achievement of its goals.

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This magazine is for you and for every Muslim. So, be keen to obtain it and consider yourself as a member of its team; read it and write to it, as it is by you and for you. That is why you are kindly required to send us any ideas or suggestions you have that might help in serving Islam and adding to the strength of the Muslims.

Then, join me in imploring Allah (Exalted be He) to grant success to those who are working in this magazine, to guide them to that which is good and beneficial and to bestow on them right guidance in all that they do and bless their efforts and reward them immensely; Indeed, He is the One Able to do this. May Allah accept the deeds and sayings of everyone and make their intentions good and sincere. Finally, praise be to Allah, Lord of all the worlds, and peace and blessings be upon His Messenger, his family, and Companions and all those who follow his guidance till the Day of Judgment.

The General Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance.

`Abdul `Aziz ibn `Abdullah ibn Baz

Establishing the meaning of Shahadah by words and deeds

Praise is due to Allah. Peace and blessings be on Allah's Messenger and upon his household, companions and whoever follows his guidance.

Allah (Exalted be He) made the time of Hajj (Pilgrimage) an occasion in which His slaves gather from different parts of the world and from all races with the aim of drawing near to Him, asking Him, supplicating Him and praying to Him to forgive their sins and misdeeds. They refer all their needs to Him, ask Him to bestow His Bounty on them and repent to Him of their misdeeds and wrongdoings. In that conference, they get to know each other, exchange views and advice, enjoin good and forbid evil. This is regarded as benefits of Hajj which Allah (Exalted be He) pointed out in His Saying, ﴾And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).﴿ ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik)].﴿ Allah (Exalted be He) states in this Ayah that they come from every distant pass to attend these

benefits including Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah) and staying at Arafat and Muzdalifah, throwing Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) and slaughtering Hady (sacrificial animal offered by pilgrims). During Hajj, people take advantage of asking scholars about anything that appears difficult to them, advising one another and doing good to each other. This is what Muslims should do in accordance with the legislation of Allah. In fact, Allah (glory Be to Him) created people to worship Him and Hajj is one of the acts of worship. There are different kinds of worship, the most important of which is Tawhid (belief in the Oneness of Allah/ monotheism). It means to be sincere towards Allah (Exalted be He) and this is accomplished by testifying that there is no one worthy of worship but Allah and that Muhammad is His Messenger. This testimony requires doing good, being sincere and devoted in worship as well as following the Prophet (peace be upon him). It also entails belief in all the preceding Messengers and that they conveyed the message and fulfilled the trust. Allah (Exalted be He) says, ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ Allah (may he be Exalted) draws attention to the fact that He created the Jinn and Mankind for nothing but worshipping Him and devoting worship to Him. This is the meaning of the Testimony of Faith (There is no one worthy of worship but Allah), the origin and basis of religion and the source of happiness. It indicates to worshipping Allah Alone and referring to Him Alone your supplication, fear, hope, fasting, offering a slaughtered animal, vowing and other acts. This is because worship is a right of Allah Alone and is the greatest aim of creation of

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people and the most important obligation people are commanded to observe. It follows that we should believe that Muhammad is Allah's Messenger (peace be upon him) and also believe in all the Prophets and Messengers. It is a fact that the jinn, like people, are either good or bad. Allah (Exalted be He) says, ﴿'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).﴾ Allah (Glorified be He) also says: ﴿'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers - those who have deviated from the Right Path)'.﴾ Similarly, there are good and bad people, disbelievers, and believers, and righteous people and evildoers; all these kinds of people can be found. Allah (may He be Exalted and Glorified) says, ﴿He created man (Adam) from sounding clay like the clay of pottery.﴾ ﴿And the jinn: He created from a smokeless flame of fire.﴾

Therefore, Jinn and Mankind were created to worship Allah (Exalted be He), to obey Him, glorify Him and devote acts of worship to Him Alone; not to a star, a prophet, a pious person, a tree, an idol, a stone or any other thing. Only Allah should be worshipped and singled out with supplication. No one should be implored, sought for help and absolutely trusted but Him nor is it allowable to offer a sacrifice, make a vow, offer prayer or prostrate oneself but to Him.

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It becomes known for those endowed with insight that what some ignorant people commit in many countries like referring Du`a' to the dead and seeking help from them contradict testifying that there is no one worthy of worship but Allah. Mankind and the Jinn should then worship Allah alone and avoid calling the dead or seeking their help; for how can people seek the help of a dead person when he is incapable of doing anything? Moreover, it is a fact that making vows for the dead, slaughtering for them, or asking them for help is a form of major disbelief and doing so contradicts the Testimony of Faith. However, believing in the Prophet (peace be upon him) entails following him, abiding by his orders and being true to him (peace be upon him). Allah (may He be Exalted and Glorified) says, ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ Allah (Glorified be He) also says:﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴾ Allah (Glorified be He) also says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.﴾

The time of Hajj, as we previously noted, is a good chance for a believer to listen to the Qur'an and the sayings of scholars in Al-Masjid Al-Haram and other Masjids (mosques), attend scientific seminars and listen to sermons and go to other places

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where religious knowledge and information is taught. It is a good opportunity to listen to what is being broadcast on the radio or TV concerning Da`wah to Allah, sincerity to Him, Tawhid and obedience to Allah (Exalted be He) and avoiding His Prohibitions.

Following the Testimony of Faith in importance comes Prayer which is the cornerstone of Islam. Some people pay little attention to Prayer but this is a great mistake and danger. Prayer is more important than Hajj, fasting and Zakah (obligatory charity) for it is the greatest obligation after the two Testimonies of faith. Therefore, every Muslim should care for the matter of Prayer. The Prophet (peace be upon him) said in an authentic Hadith, ﴿The peak of the matter is Islam and the pillar is

Salah.﴿ Allah (Exalted be He) says in His Honorable Book, ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ Moreover, Allah (Exalted be He) says, ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ Allah (Glorified be He) also says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ ﴾And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).﴿ ﴾And those who pay the Zakât.﴿ ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿ ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿ ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ ﴾These are indeed the inheritors﴿ ﴾Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴿

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The aforementioned Ayahs illustrate the reward of the believers in the Hereafter. They talk about the attributes of the believers but it is noteworthy that these Ayahs started and ended with Prayer which establishes the importance of offering prayers and that those who offer it are successful. Allah (Exalted be He) says, ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ They offer prayer with tranquility and humbleness to Allah (Exalted be He). They focus their attention on Prayer glorifying Allah and reciting the Verses of the Qur'an, say supplications of glorification, sanctify Allah and ask Him for His Bounty while standing. They offer Ruku` (bowing in prayer) revering Allah (Exalted be He) and say therein, "Subhana Rabby Al-`Azim" (Glory be to my Mighty Lord) three times in veneration of Allah. Then, they raise up and say "Sami`a Allahu Li-man Hamidah" (Allah listens to whoever praises Him) for both the Imam (leader in prayer) and a person who offers prayer behind an Imam and after that say, "O our Lord! To You belongs all abundant, beautiful, and blessed praise, which fills the heavens, the earth, what is in-between them, and everything else you like" out of praising Allah (glory be to Him). Then, they go down while saying Takbir (saying "Allahu Akbar" [Allah is the Greatest]) prostrating on seven parts;

the forehead,

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the nose, both hands, both knees and the upper parts of the toes in humbleness and tranquility, saying, "Subhana Raby Al-A`la" (Glory is due to my Lord, the Most High) three times and supplicate Allah and ask him of His Bounty during this posture. The Prophet (peace be upon him) said, ﴿So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.﴾ Also, the Prophet (peace be upon him) said, ﴿The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).﴾ Then, they rise up from Sujud (prostration) while saying Takbir and sit in humbleness, tranquility and submission to their Lord and say, "O Lord! Forgive me" three times and then say Takbir and prostrate themselves in humility to Allah (Exalted be He) and say, "Subhana Rabby Al-A`la" three times and supplicate Allah and offer the prayer this way observing humbleness, submission and tranquility.

Indeed, Prayer is of great significance to the extent that if a person preserves it, he has preserved his religion and if he wastes it, he has wasted all his religion. We ask Allah to protect us from this. It is authentically reported that the Prophet (peace be upon him) said, ﴿That which differentiates us

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from the disbelievers and hypocrites is our performance of Prayer. He who abandons it, becomes a disbeliever.﴾ Therefore, we should not show negligence towards prayer and attend to offering it in its time while the Muslim man offers it in congregation and the Muslim woman offers it in her house in submission, humbleness and tranquility.

Zakah comes next to Prayer which is a due right on one's property and of great importance as it is the third pillar of Islam. If a person has wealth; the size of Nisab (the minimum amount on which Zakah is due) or more, he should pay its Zakah giving it to those who deserve it. The Prophet (peace and blessings be upon him) said, ﴿Islam was based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage).﴾

Allah (Exalted be He) says, ﴿and perform As-Salât (Iqâmat-as-Salât), and give Zakât.﴾ Zakah is mentioned along with Prayer which indicates that they are of similar importance and thereupon a believer should not neglect it or withhold it. Allah (Exalted be He) tells us that those who withhold Zakah

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will be tortured by their property on the Day of Resurrection. We pray to Allah to protect us from that. Accordingly, one should pay great attention to Zakah and give the right of Allah in one's wealth and pay it to those who deserve it among the poor and needy and other persons who should receive Zakah.

Following Zakah in significance is the fourth pillar of Islam, namely, fasting in Ramadan for it is a great pillar and is obligatory on both men and women. Whoever observes fasting in Ramadan, because of faith and seeking his reward from Allah, his previous sins will be forgiven. This is a great bounty from Allah (Exalted be He).

Then Hajj to Bayt Allah Al-Haram, which is the fifth pillar of Islam. It is obligatory to perform it once in a lifetime. This shows the great facilitation that Allah (Exalted be He) offers His Slaves. The same

applies to `Umrah which is visiting the Sacred House. It is required to perform it once and the other times are counted as supererogatory. The Prophet (peace be upon him) said, ﴾Whoever performs Hajj and does not have sexual relations, nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj (as pure and free from sins) as on the day on which his mother gave birth to him.﴿

If a person comes to Al-Bayt Al-`Atiq (the Sacred Mosque in Makkah) and performs Hajj as legislated by Allah (Exalted be He), He will forgive him and allow him to enter Paradise if he dies in that state.

Hence, everyone who performs Hajj should know its great merit and know that there is a great bounty and benefit during Hajj by attending the scientific councils

and asking scholars about what appears difficult and confusing. It is a useful time for a pilgrim to implore to Allah (Exalted be He) during Tawaf, Sa`y, Prayer and in all conditions to keep him/her on the faith and grant him/her understanding of religion and to protect them from the insinuations of Satan.

I exhort everyone to befriend the righteous in his country and everywhere, who are most adherent to religion, goodness and uprightness. On the other hand, one should keep away from bad people who show negligence towards Prayers, consume intoxicants and commit misdeeds. The similitude of keeping good company is like the owner of musk and that of bad company is the one who works a bellows. The believing man and woman should keep away from bad friends, for they lead to sins and evil except those whom Allah (Exalted be He) has protected. It is recommended to take good company instead; people who help one obey Allah (Exalted be He) and His Messenger (peace be upon him) and one may imitate them in good words and deeds. This day is called Day of Tarwiyah (8th of Dhul-Hijjah) while we are in Mina and tomorrow will be Day of `Arafah (9th of Dhul-Hijjah). It is an act of the Sunnah to move after sunrise to `Arafat saying Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah), Dhikr (Remembrance of Allah), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"). One should also ask Allah His Bounty, Mercy, Benevolence, Favor and safety from the Fire. One offers in `Arafat Zhuhr (Noon) and `Asr (Afternoon) Prayer combined and shortened with one Adhan (call to Salah) and two Iqamahs (call to start the Salah) at

the beginning of the time of Zhuhr. This was done by the Prophet (peace be upon him) for he led people in Prayer in `Arafat combining and shortening prayers. He (peace be upon him) addressed the people and reminded them of death and the Hereafter and taught them the rituals of Hajj. Also, the Prophet (peace be upon him) warned them about the matters of Jahiliyyah (pre-Islamic time of ignorance) which Allah rejects such as, Riba (dealing with interest), killing without a right, Shirk (ascribing partners to Allah in worship), corruption and other matters of Jahiliyyah. He ordered them to devote acts of worship to Allah Alone and recommended them to adhere to the Qur'an. He (peace be upon him) said to them that Allah (Exalted be He) has made their blood, wealth and honor inviolable and he (peace be upon him) called Allah to witness to this at the end of sermon. ﴾The Prophet said, "You would be asked about me (on the Day of Resurrection), what would you say?" They said, "We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood), and given wise counsel." He (peace be upon him) then raised his forefinger towards the sky and pointing it at the people he said, "O Allah! Be witness to this. O Allah! Be witness to this."﴿ The Prophet (peace be upon him) called Allah to witness that he conveyed the message to them and I am here to say that I have conveyed my knowledge to you and Allah is a witness to that. You are required to fear Allah, abide by His Religion, abide by His Orders, keep away from His Prohibitions, devote worship to Him and follow Allah's Messenger Muhammad (peace be upon him) in

words, deeds, acts of worship,

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dealings, manners and everything that Allah (Exalted be He) and His Messenger (peace be upon him) ordered. You should recommend one another to the truth and forbearance, advise each other, enjoin good and forbid evil till you meet your lord. When the Prophet (peace be upon him) pointed to the heaven, he indicated that Allah is in the Heavens, above all creation and established over `Arsh (Allah's Throne). He (Exalted be He) says, ﴾Do you feel secure that He, Who is over the heaven (Allâh)﴿ Allah (Glorified be He) also says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ In spite of being in the Heaven and above all creation, He (may He be Exalted and Glorified) knows the conditions of His Slaves and He accompanies them by His Perfect Knowledge for nothing is unknown to Him. Whoever denies that Allah is in the Heavens or claims that He is in the earth or everywhere is an aberrant disbeliever. We pray to Allah to protect us from that. Indeed, Allah is in the Heavens above all creation and over the `Arsh which is above the heavens. Allah is established over it and in spite of that nothing of his creation is hidden from Him. He says, ﴾Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for Tahajjud prayers).﴿ ﴾And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).﴿ Allah (Exalted be He) also says: ﴾Knows he not that Allâh does see (what he does)?﴿

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Allah (Exalted be He) also says: ﴾I am with you both, hearing and seeing.﴿ The knowledge of Allah comprehends all His slaves; He says, ﴾Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'ân, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî).﴿

Dear pilgrim, we recommend you to fear Allah, hold fast to His orders and religion, and recommend others to do this. Moreover, everyone should take care of his family by teaching, guiding, advising, and enjoining good and forbidding evil in order to absolve oneself of responsibility. One should do so with his family, neighbors, friends and all people. Allah (may he be Exalted) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah (Exalted be He) also says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ ﴾Allâh has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.﴿

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May Allah make us and you from among those people (promised the above mentioned bliss). May Allah guide us all to His Straight Path and help us all to perfect the rituals of Hajj! May He accept our deeds and those of all Muslims and make us among those who are guided! I supplicate Him to to set

right the affairs of all Muslims everywhere, to grant them comprehension of religion, appoint the best among them to rule them, and set right their rulers. We ask Him to guide our rulers in this country and help them do every good and reward them for their good efforts. We invoke Him to rectify their retinue, and support them in all that pleases Him and involves goodness for Muslims. He is All-Hearer, Near. Peace be upon our Prophet Muhammad and upon his family and Companions.

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The obligation of fearing Allah (Glorified and Exalted be He) through the obedience of His commands and avoidance of what He prohibited

From `Abdul-`Aziz ibn `Abdullah ibn Baz to his Muslim brothers and sisters; the pilgrims of the Sacred House of Allah and to all people who may see this letter everywhere.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I am pleased to address you through this Magazine "Al-Taw`iyah Al-Islamiyyah" in its ninth year. This magazine is issued by the General Presidency for the Departments of Scientific Researches, Ifta', Da`wah, and Guidance in the Kingdom of Saudi Arabia during the time of Hajj every year in order to guide the pilgrims who perform the rites of Hajj and `Umrah according to the Shari`ah rulings. It enlightens people regarding several matters in their religion and the principles of their `Aqidah (belief) which were held by the Righteous Predecessors (may Allah be pleased with him). It draws attention to many Bid`ah (innovations in religions) that have spread among Muslims and studies some modern issues to illustrate the truth about them in order for a Muslim to be well-enlightened as much as the magazine can offer in terms of time and capacity. May Allah grant us success!

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On this occasion, I welcome my dear brothers and sisters; the pilgrims to the Sanctuary of Allah. I remind them and myself of some obligatory recommendations and advice to benefit them in this situation in order that our actions will be acceptable, our efforts shall be rewarded, our Hajj shall be accepted and our faults and sins shall be forgiven by the will of Allah. Allah (Exalted be He) will not waste the actions of those who have done well.

I recommend you and myself to fear Allah (Exalted be He) in all situations, because it is the source of all that is good and the recommendation of Allah to all the former and later people. Allah (Exalted be He) says: ﴾And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh﴿ The fear of Allah is achieved by following His commands and avoiding what He prohibited out of sincerity, love for Him, seeking His reward and warning against His punishment in the way which He has legislated for His servants and according to the Messenger's explanation to his nation as Allah (Exalted be He) says: ﴾And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴿

Let it be known - may Allah have mercy on you and me - that devotion to Allah in worship and following the Prophet's instructions are two main principles for the validity, acceptance, and the reward of this devotion, especially during Hajj. So, we should be keen to do that as Allah (Exalted be He) says:

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﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord﴾ Allah (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴾

Devotion to Allah (Exalted be He) in worship means: not to associate others with Him in worship, not to direct any kind of worship to others, and to clear one's worship from Riya' (showing-off) and only seeking good reputation. Allah (may he be Exalted) does not need partners and He says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ Allah (Exalted be He) says to His Prophet (peace be upon him): ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ Allah (Exalted be He) says: ﴿So woe unto those performers of Salât (prayers) (hypocrites),﴾ ﴿Those who delay their Salât (prayer from their stated fixed times).﴾ ﴿Those who do good deeds only to be seen (of men),﴾ ﴿And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).﴾ Allah (Exalted be He) also says about the hypocrites: ﴿And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾ It is related in authentic Hadith from the Prophet (peace be upon him) that he said:

﴿If anyone wants to have his deeds widely publicized, Allah will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds), Allah will make a display of him.﴾ (Agreed upon by Al-Bukhari and Muslim). It means that those who let people see their work out of hypocrisy, Allah will expose their innermost characters to the people on the Day of Recompense and disgrace them before the people, may Allah protect us from the shame which a wrongdoer will face on the Day of Recompense.

Du`a' is one of the acts of worship which is the clearest feature of servitude and humility to Allah, and it should be directed to Allah alone. So, none but He can be asked and supplicated for help, there is no one to turn to but He and no one to seek help from but He. Allah (Exalted be He) says in the Glorious Qur'an: ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴾ Allah (Exalted be He) says: ﴿And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴾ ﴿And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴾

It is reported in a recommendation of the Messenger of Allah (peace be upon him) to Ibn `Abbas (may Allah be pleased with them): ﴿When you ask, ask Allah and when you seek help, seek help from Allah. Let it be known that if the nation is gathered to

benefit you, they can not benefit you except with something ordained by Allah for you. And if they gathered to harm you with something, they can not harm you except with something that Allah has ordained for you. Surely, the pens have stopped writing and the sheets were dried.﴾ Related by Al-Tirmidhy who said that it is a good and authentic Hadith.

We should seek the Sunnah of the Prophet (peace be upon him) in all our deeds, because he is the only person to be followed. We should avoid Bid`ah in religion. Good lies in following the footsteps of the Prophet (peace be upon him) and evil lies in committing Bid`ah. The Prophet (peace be upon him) said to his Companions (may Allah be pleased with them): ﴾Those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the Rightly-Guided Caliphs. Hold to it and adhere to it. Avoid novelties, for every novelty is an innovation and every innovation leads to misguidance.﴿ Related by Abu Dawud and Al-Tirmidhy who said that it is a good and authentic Hadith. The Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ (Agreed upon by Al-Bukhari and Muslim).

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I commend you as well as myself to seek the lawful means in food, drink, expenses and charity because this will help others in terms of obedience and will be a reason for their deeds being accepted. It is related in an authentic Hadith that the Messenger of Allah (peace be upon him) said: ﴾O people, Allah is kind and does not accept but good things. Allah has commanded the believers with the same thing asked from the prophets when He says: ﴾O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do.﴿ Allah (may He be Exalted) says: ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with﴿ then he mentioned a person who travels for a long distance unkempt stretching his hands to the sky supplicating: "O lord, O lord." while his food, drink and clothes were earned from unlawful ways, so how it will be responded to him?﴿ Related by Imam Ahmad, Muslim in his Sahih and Al-Tirmidhy from the Hadith of Fudayl Ibn Marzuq. So, seek lawful sustenance for your Hajj and `Umrah to help you in answering your supplications and having your deeds accepted.

I commend you as well as myself to maintain Salah in congregation as much as you can for it is the main principle of religion and the difference between a Muslim and non-Muslim. It is the last thing to be left from religion and the first thing to be asked about on the Day of Recompense.

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So whoever loses it, surely, he loses other duties and obligations. Allah (Exalted be He) says: ﴾Every person is a pledge for what he has earned,﴿ ﴾Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).﴿ ﴾In Gardens (Paradise) they will ask one another,﴿ ﴾About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):﴿ ﴾"What has caused you to enter Hell?"﴿ ﴾They will say: "We were not of those who used to offer the Salât (prayers),﴿ ﴾"Nor we used to feed Al-Miskîn (the poor);﴿ ﴾"And we used to talk falsehood (all that which Allâh hated) with vain talkers.﴿ ﴾And we used to belie the Day of Recompense,﴿ ﴾"Until there came to us (the death) that is certain."﴿ ﴾So no intercession of intercessors will be of any use to them.﴿

Perform your other duties and obligations such as giving Zakah, fasting Ramadan, being kind to one's parents, establishing the ties of kinship, doing good and being a good neighbor as well as other obligations on which the matter of Islam is based, as whoever loses them or neglects them, will be in great danger on the Day when people will meet the Lord of the worlds.

I advise you and myself to enjoin good and avoid evil with wisdom and good admonishment, because of Allah's (Exalted be He) saying: ﴾Let there arise out of you a group of people inviting to all that is

good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.) The Prophet (may Allah's Peace and Blessings be upon him) also says: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") Related by Muslim.

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Exchange advice with your Muslim brothers and sisters leniently, because there is no nation who neglects the religious obligations but Allah would inflict them with torment. The Prophet (peace be upon him) said: (By Him in Whose Hand my soul is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted.) Related by Al-Tirmidhy who said that it is a good Hadith. (It is reported from Jarir ibn `Abdullah (may Allah be pleased with him) who said: I gave the pledge of allegiance to the Prophet (peace be upon him) to establish Salah, give Zakah and advise every Muslim.) (Agreed upon by Al-Bukhari and Muslim).

I commend you and myself to take advantage of being present in the Sanctuary of Allah by frequent mentioning Allah (Exalted be He), thanking Him, performing good worship and approaching Him with all forms of goodness. We are in a country where good deeds are doubled and we have engaged ourselves to good, so we should not waste time in nonsense, amusement and gossip because people will regret these times on the Day of Recompense. We should also avoid arguments and quarrels with companions and friends and should not harm

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our Muslim pilgrims by quarreling with one another when performing the rites, especially at Tawaf (circumambulation around Ka`bah), approaching the black stone and throwing the pebbles. Allah (Exalted be He) forbade us from arguing for any reason. Allah (Exalted be He) says: (The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.) It is reported in the authentic Hadith that the Messenger of Allah (peace be upon him) said: (Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.') (Agreed upon by Al-Bukhari and Muslim).

In this situation, I can not miss advising the Muslim rulers to fear Allah, judge according to His Shari`ah and establish His prescribed penalties, because they are responsible for that when they have full power to do what they want with His servants. They will be among the seven kinds of people who shall be in the shade of Allah on the Day where there is no shade but His; the just ruler. He will not be just unless he judges according to what Allah (Exalted be He) has commanded. Allah (Exalted be He) says to His Prophet (peace be upon him): (And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires)

I also recommend them to unite their opinions and keep apart from difference

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in order not to lose the high status which will encourage their enemies to attack them as is the case these days. Allah (Exalted be He) says: ﴿And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴾

I commend the scholars, who are the masters of guidance, to unite their opinions according to the Book of Allah and the Sunnah of the Prophet (peace be upon him) and to unite the whole Ummah on that. They have to advise the Muslim rulers sincerely and seek the Hereafter more than the world because the Hereafter is better than the world. They have to deliver the message of Allah without fearing anyone.

When the scholars perceive this meaning and the Muslim rulers respond to that, the whole Ummah will be obedient to Allah and will deserve the victory of Allah, Who will make it superior as well as the best Ummah that was created among mankind.

I recommend the rich to spend their wealth to help their poor Muslim brothers and sisters and to provide the Mujahids everywhere with the necessary equipment to fight their enemies. Allah (Exalted be He) says: ﴿And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.﴾ Allah (Exalted be He) says: ﴿The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.﴾

If you miss the honor of Jihad by yourselves, do not miss the honor of Jihad by means of your property. The Prophet (peace be upon him) said: ﴿He who equips a warrior in the way of Allah (is like one who actually fights) and he who looks after the family of a warrior in the way of Allah in fact participated in the battle.﴾ (Agreed upon by Al-Bukhari and Muslim). Allah (Exalted be He) says the truth and He guides to the best way.

May Allah (may He be Praised and Exalted) unite the Muslim word on the truth, gather their hearts on guidance, unite their rows and give them victory over their enemies! I also ask Him to repair the conditions of Muslim rulers, make Iman (faith) nearer to them and adorn it in their hearts. We ask Him to give them righteous offspring who remind them of the truth and help them to achieve it. He is the Guide to that and the All Able. We ask Him to accept our Hajj (pilgrimage), reward our endeavors, and forgive our sins. Peace be upon our Prophet Muhammad, his family and Companions. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Obligation of fearing Allah in private and in public

In the Name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of the worlds. May peace and blessings be upon the Imam of all Messengers and the last Prophet Muhammad ibn `Abdullah, his family, Companions and those who follow him and preach his teachings till the Day of Resurrection.

From `Abdul `Aziz ibn `Abdullah ibn Baz to the pilgrims of Bayt Allah Al-Haram (Sacred Mosque in Makkah) and to all Muslim brothers who read this treatise everywhere. May Allah guide them to that which pleases Him and grant them deep understanding in religion. Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

This is the inaugurating article of the first issue, the eleventh year, of the annual seasonally magazine of Al-Taw`iyah Al-Islamiyyah that is issued by the general presidency of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance in the Kingdom of Saudi Arabia. I greet you saying the good greeting and welcome you to this blessed land, the land of Al-Haramayn Al-Sharifayn (the Two Sacred Mosques). I ask Allah (Exalted be He) to make our and your Hajj acceptable, bless our and your efforts, forgive our and your sins

and guide you and us to do good deeds easily, comfortably, and with good health and satisfaction.

On this honorable occasion, I recommend you and myself to fear Allah (Glorified and Exalted be He) in private and in public, to devote to Him deeds and sayings and to follow the example of the Messenger (peace be upon him) as regards the rituals of Hajj and all other acts of worship. Actually, fearing Allah (Exalted be He) is the main cause for gaining happiness in this life and in the Hereafter. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Exalted be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ Moreover, He (Exalted be He) says: ﴾And the Hereafter with your Lord is (only) for the Muttaqûn.﴿ Furthermore, He (Glorified and Exalted be He) says: ﴾Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord.﴿ In addition, it is the benefit to be reaped from acceptable Hajj and other sound acts of worship. Allah (Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!﴿ Besides, it is the best thing to be left behind

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by a Muslim to his progeny after his death. Allah (Exalted be He) says: ﴾And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.﴿ Therefore, fearing Allah is the advice He gives to earlier and late generations of humankind. Allah (Exalted be He) says: ﴾And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.﴿

Undoubtedly, devotion to Allah (Exalted be He) is essential for our deeds to be acceptable. Allah accepts only a deed that is done devotedly for Him and whose doer does not associate others with Allah therein and intends by which no Riya' (showing-off), reputation, fame or praise from anyone. Allah (Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ Addressing His honorable Prophet (peace be upon him), the ideal for devotees, Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Allah (Exalted be He) also addressed His Prophet saying: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.﴿ ﴾"And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."﴿

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He (Glorified be He) also says:﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴿ ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿ Since Shirk (associating others with Allah in His Divinity or worship) renders deeds fruitless and unrewarded, Allah warned His Servants against it as in the above-quoted Ayahs (Qur'anic verses). To the same effect, Allah (Exalted be He) says: ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ He (Exalted be He) also says: ﴾Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.﴿ Moreover, Allah (Glorified and Exalted be He) says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿

In a Hadith Qudsy (Revelation from Allah in the Prophet's words) reported on the authority of Abu Hurayrah (may Allah be pleased with him), he said: ﴾I heard the Messenger of Allah (peace be upon him) saying, "Almighty Allah says, 'I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'"﴿ (Related by Muslim (may Allah be Merciful to him) Riya'

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is the hidden Shirk, which renders deeds fruitless and unrewarded. Allah (Exalted be He) says: ﴾O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen by men, and he does not believe in Allâh, nor in the Last Day.﴿ It is reported on the authority of Jundub ibn `Abdullah ibn Sufyan (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾If anyone wants to have his deeds widely publicized, Allah will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds), Allah will make a display of him.﴿ (Agreed upon by Al-Bukhari and Muslim.)

In this regard, Al-Nawawy (may Allah be Merciful to him) explained the Hadith to mean that whoever intends by his deed to show off, Allah will shame him on the Day of Resurrection.

He also explained the second part of the Hadith to mean that whoever does a good deed so that people might hold him in high esteem, Allah will reveal his inner intention before all creatures.

Following the example of the Prophet (peace be upon him), regarding the rituals of Hajj and all other acts of worship is the second fundamental needed for our deeds to be accepted. In fact, Allah (Glorified and Exalted be He) commanded us to follow him and warned us against disobeying him. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.﴿

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He (Exalted be He) also says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.﴿ Furthermore, He (Exalted be He) says: ﴾And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿

Undoubtedly, the Prophet (peace be upon him) passed away after he had conveyed to people the message revealed to him by his Lord and he did so in a perfect manner and after he had explained to people that which was revealed to them in the most evident manner. In this regard, Allah (Exalted be He) says to him: ﴾O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord.﴿ Moreover, He (Exalted be He) says: ﴾And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them.﴿ Allah (Glorified and Exalted be He) has revealed a confirmation of this when He (Glorified be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ Thus, whatever was not a part of religion during the lifetime of the Prophet (peace be upon him) is not a part of religion today.

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The Prophet (peace be upon him) is authentically reported as saying: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ (Related by Muslim (may Allah be Merciful to him) Moreover, he (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ (Agreed upon by Al-

Bukhari and Muslim)

Thus, it is obligatory on every male and female Muslim to fear Allah (Glorified and Exalted be He), devote all their deeds to Him, and to abide by the injunctions of the Qur'an and Sunnah as far as their words and deeds in Hajj and other obligations are concerned. To this effect, Amir Al-Mu'minin (Commander of the Believers), the rightly-guided caliph ❨ `Umar ibn Al-Khattab (may Allah be pleased with him) said on kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), "I know you are only a stone, which can neither benefit nor harm. And had I not seen Allah's Messenger (peace be upon him) kissing you, I would have never kissed you."❩ (Agreed upon by Al-Bukhari and Muslim)

Therefore, brothers, we have to be on firm ground as regards the rituals of Hajj

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and other matters related to religion so that we may do what we have been commanded to do

and avoid what we have been prohibited to do. Allah (Exalted be He) says addressing His Prophet (peace be upon him): ❨Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."❩

By doing so, our Hajj will be, by Allah's Help, acceptable bearing in mind that the reward of the Hajj accepted by Allah is Paradise. It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❨The performance of `Umrah (lesser pilgrimage) is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.❩ (Agreed upon by Al-Bukhari and Muslim)

Actually, the key to knowledge is asking. Thus, if you feel confused regarding something, you should ask scholars about it. Allah (Exalted be He) says: ❨So ask the people of the Reminder, if you do not know.❩

In fact, there are many scholars, thanks to Allah. You will find at the entrances of the Kingdom and in Makkah and Madinah as well as in Mina, `Arafat and many other places wherever there are Hajjis, centers for Islamic enlightenment including a group of elite scholars who will answer your questions

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and will give you Fatwa (legal opinion issued by a qualified Muslim scholar) regarding all Hajj-related matters as well as other religious matters you need. Therefore, you should ask them and be keen to attend their lessons and symposia, wherein you will find much benefit In sha'a-Allah (if Allah wills). In this regard, the Prophet (peace be upon him) said: ❨If Allah wants to do good to a person, He makes him comprehend the religion.❩ (Agreed upon by Al-Bukhari and Muslim)

You, brothers, have come from far-off countries and different locations bearing the hardship of long journeys and having spent a lot of money in order to seek Allah's Reward. Do not waste your time but occupy it with acts of worship, trying to draw closer to Allah (Glorified and Exalted be He) and invoking peace and blessings on the Prophet (peace be upon him). You should be frequent in reciting the Qur'an, offering Salah (Prayer), performing Tawaf (circumambulating the Ka`bah), saying Dhikr (Remembrance of Allah), supplicating, asking Allah for forgiveness, giving to charity and other acts of worship. You should also be punctual in performing Salah in congregation in Masjids (mosques), which are widely available (thanks to Allah), for the reward for performing Salah in congregation is many times more than performing it individually. It is reported on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: ﴾Salah performed in congregation is twenty-seven times more meritorious than a Salah performed individually.﴿ (Agreed upon by

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Al-Bukhari and Muslim) Individually here means alone.

Being so important and meritorious, the Prophet (peace be upon him) did not permit even a blind man who finds no one to guide him to the Masjid to abandon Salah in congregation. It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ﴾A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) to allow him to perform Salah in his house. He (peace be upon him) granted him permission. Then, when the man turned away, the Prophet called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet) said: Respond to it.﴿ (Related by Muslim, may Allah be Merciful to him)

Moreover, the Prophet (peace be upon him) threatened those who do not have a valid excuse and fail to offer Salah in congregation to burn their houses while they are therein. Abu Hurayrah (may Allah be pleased with him) reported the Prophet (peace be upon him) to have said: ﴾By Him in Whose Hand my soul is, I sometimes thought of giving orders for firewood to be collected, then for announcing the Adhan (call for Salah). I would appoint an Imam to lead the people in Salah, and then go to the houses of those who do not come to perform Salah in congregation, and set their houses on fire.﴿ (Agreed upon by Al-Bukhari and Muslim)

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In fact, the Prophet (peace be upon him) only gave a severe threat for a grave thing that may not be neglected or abandoned.

Accordingly, dear pilgrims, may Allah bless you, be punctual in performing Salah in congregation as much as possible especially in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques). Actually, performing Salah therein is rewarded many times more than performing it in any other Masjid. `Abdullah ibn Al-Zubayr (may Allah be pleased with them both) reported the Prophet (peace be upon him) to have said: ﴾A Salah in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except for Al-Masjid Al-Haram. A Salah in Al-Masjid Al-Haram is a hundred times more excellent than a Salah in my Masjid.﴿ (Related by Ahmad (may Allah be Merciful to him)

No doubt, this is better than wasting money and effort in visiting places here and there, aiming at gaining a reward, and visiting which is not permissible as neither the Prophet (peace be upon him) nor his Companions (may Allah be pleased with them all) visited them. Had it been something good, they would have preceded us in doing it. We have already quoted ﴾the saying of Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) upon kissing Al-

Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah): "I know you are only a stone, which can neither benefit nor harm. And had I not seen Allah's Messenger (peace be upon him)

kissing you, I would have never kissed you.") Moreover, it is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: (He who did any act for which there is no sanction from our behalf, that is to be rejected.) (Related by Imam Muslim in his Sahih.) No doubt, good lies in following the Prophet (peace be upon him) and evil lies in innovation.

Furthermore, I advise you brothers in Islam to be keen on advising one another to follow the truth and be patient through the means of enjoining good, forbidding evil and cooperation in righteousness and piety in this great season. During this season, many Muslims came from every deep pass to witness things that are of benefit to them and to perform their rituals seeking Allah's Forgiveness and aspiring for His Reward when their souls are ready to receive blessings. The Prophet (peace be upon him) said: (Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.) Moreover, Allah (Exalted be He) says:

(The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.)

(To the same effect, Jarir ibn `Abdullah (may Allah be pleased with him) is reported to have said: I swore allegiance to the Messenger of Allah (peace be upon him), pledging to establish regular Salah and pay Zakah, and give sincere advice to every Muslim.) (Agreed upon by Al-Bukhari and Muslim) Besides, Anas (may Allah be pleased with him) reported the Prophet (peace be upon him) as saying: (None of you will believe until he loves for his brother what he loves for himself.) (Agreed upon by Al-Bukhari and Muslim)

No doubt a Muslim loves for himself to be good as regards both worldly and religious affairs. Thus, he should love that his brothers are as good as himself. However, advice should be given gently, kindly, and wisely with fair preaching. To this effect, Allah addressed His Prophet (peace be upon him) saying: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) It is reported on the authority of `Aishah (may Allah

be pleased with her) that Allah's Messenger (peace be upon him) said: (Allah loves that one should be kind and lenient in all matters.) (Agreed upon by Al-Bukhari and Muslim) `Aishah (may Allah be pleased with him) also reported the Prophet (peace be upon him) to have said: (Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.) (Related by Muslim, may Allah be Merciful to him) In addition, the Prophet (peace be upon him) set a good example for us to follow. Abu Hurayrah (may Allah be pleased with him) is reported

to have said: ﴾A Bedouin urinated in the Masjid of the Prophet. The people caught him but the Prophet (peace be upon him) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he passed the urine. The Prophet (peace be upon him) then said, "You have been sent to make things easy and not to make them difficult."﴿ (Related by Al-Bukhari, may Allah be Merciful to him) The Prophet (peace be upon him) then taught the Bedouin saying: ﴾It is not proper to use the Masjid for such matters. They are merely built for performing Salah and the remembrance of Allah.﴿

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Similarly, a Muslim should be kind and merciful to their brothers; forgiving their faults, pardoning their mistakes, having mercy on the weak among them and showing respect to the elderly among them. He may not deal with them harshly; rather, he should argue with them in a manner that is best especially during the blessed journey to perform Hajj, during which all of them have departed to answer the Call of their Lord, praise Him and glorify Him. This is to be observed more importantly in times of difficulty and in crowded places such as Mataf (the area around the Ka`bah where Tawaf is performed), Mas`a (the place where pilgrims go between Safa and Marwah), on mounting and descending from `Arafat and on throwing the pebbles. By doing so, everyone can perform the rituals of Hajj easily and comfortably and the Hajj will be, through Allah's Help, accepted. The Messenger of Allah (peace be upon him) said: ﴾Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), he will return from Hajj as pure and free from sins as on the day on which his mother gave birth to him.﴿ (Agreed upon by Al-Bukhari and Muslim) Moreover, Al-Bukhari and Muslim reported that the Prophet (peace be upon him) said, ﴾A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (one of the Emigrants from Makkah who fled to Al-Madinah) is the one who gives up (abandons) all what Allah has forbidden.﴿

I adjure my Muslim brothers who are performing Hajj to Bayt Allah Al-Haram to leave aside their disputes and to embark on their rituals when their souls

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are pure, their hearts are sincere and their tongues are celebrating the remembrance of Allah Alone Who called them to perform Hajj to His House and helped them to answer such a call. Thus, they shouted out: "Labbayka Allahumma labbayk, labbayka la sharika laka labbayk. Inna al-hamda wa-l-ni`mata laka wa-l-mulk, la sharika lak (Here I am, O Allah here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." In fact, the utterance of Dhikr should turn into a true motive controlling their behavior and adjusting their conduct. Thus, they should no longer behave except in such a manner as may satisfy Allah (Exalted be He) and should only follow the path of Allah. Allah (Exalted be He) says: ﴾"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴿

I also adjure Muslim rulers, scholars and wise men among pilgrims to exploit the opportunity of their presence at such sacred places, the cradle of Islam and the place where revelations were sent down and the last message shone. This message that unified discordant hearts and warring tribes and turned shepherds into leaders of nations and the illiterate nation into the best nation that has been raised for humankind as it enjoins good, forbids evil and believes in Allah (Exalted be He). I adjure them to meet and negotiate regarding what can reunite the Muslim Ummah and save its countries and sacred places from the hands of its enemies especially Al-Masjid Al-Aqsa (the Aqsa Mosque in

Jerusalem). They should support the Mujahids (those striving/fighting in the cause of Allah) in this cause and try to unite them so that no Fitnah (trial) may take place

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and that the religion (worship) will all be for Allah Alone.

The Prophet (peace be upon him) is authentically reported to have said: ("A faithful believer to another faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers.) (Agreed upon by Al-Bukhari and Muslim)

Moreover, Al-Nu`man ibn Bashir (may Allah be pleased with both of them) reported the Prophet (peace be upon him) as saying: (The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.) (Agreed upon by Al-Bukhari and Muslim) It is also reported on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: (A Muslim is a brother of (another) Muslim, he neither wrongs him nor hands him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (i.e. his sins), Allah will cover his sins on the Day of Resurrection.) (Agreed upon by Al-Bukhari and Muslim)

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At least, those who are unable to support their Mujahid brothers practically should support them by words or money. Allah (Exalted be He) says: (O you who believe! Shall I guide you to a trade that will save you from a painful torment?) (That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the cause of Allâh with your wealth and your lives: that will be better for you, if you but know!) Moreover, Anas (may Allah be pleased with him) reported the Prophet (peace be upon him) as saying: (Use your property, your persons and your tongues in striving against the Mushriks (polytheists).) (Related by Abu Dawud through a trustworthy chain of narrators)

This sheds light on the importance of the media with regard to Muslims causes. Furthermore, Zayd ibn Khalid (may Allah be pleased with him) reported the Prophet (peace be upon him) to have said: (He who equips a warrior in the casue of Allah (is like one who actually fights) and he who looks after the family of a warrior in the casue of Allah in fact participated in the battle.) (Agreed upon by Al-Bukhari and Muslim)

You have brothers who are in distress; suffering, dying, and suffering from lack of money, souls and fruits in Africa

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and other places. They are in dire need of your help and support, so do not deprive them of some of your money. Allah (Exalted be He) says: (And whoever is niggardly, it is only at the expense of his own self.) He (Glorified be He) also says: (and whatsoever you spend of anything (in Allâh's cause), He will replace it. And He is the Best of providers.) Moreover, Allah (Glorified be He) says: (And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in

reward.﴿ To the same effect, the Prophet (peace be upon him) said: ﴾Allah helps His Slave as long as the Slave helps his brother.﴿

Finally, I ask Allah to set right our and your efforts, to guide you and us to that in which there is goodness and guidance, and to reunite the Ummah of Muhammad on truth and guidance. May Allah guide rulers and those in authority to judge according to that which Allah has revealed and put into force the Shari`ah (Islamic law)! Allah (Glorified be He) says: ﴾And who is better in judgement than Allâh for a people who have firm Faith.﴿ Indeed, He is the One capable of doing so. I also ask Him (Glorified be He) to accept your and our Hajj and to return you to your countries safely, successfully

and having gained reward, for He is the Omnipotent. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow them in good deeds till the Day of Judgment.

Hajj is an opportune time to preach the Call of Truth

All praise and thanks are due to Allah (Glorified and Exalted be He). Peace and blessings of Allah be upon the noblest Prophet and Messenger! We thank Allah (Glorified and Exalted be He) for granting us and the pilgrims of Bayt Allah Al-Haram (the Sacred mosque in Makkah) the knowledge of how to perform the rites of Hajj. We also thank Him for granting us well-being, security and tranquility. All praise be to Allah for all these bounties. May He accept us and the pilgrims of Bayt Allah Al-Haram. We ask Him also to guide our governments to all goodness and to grant them the best reward for what they do to facilitate performing the rites of Hajj by the pilgrims of Bayt Allah Al-Haram. We ask Him to support them in doing what is beneficial to their country and people. We ask Him to give public servants whether soldiers or civilians great rewards and multiply their rewards for facilitating the rites of Hajj and supporting the pilgrims of Bayt Allah Al-Haram. We ask Him to accept the Hajj and good deeds of all of us.

I am also grateful to His Eminence the general president of the affairs of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) Shaykh Muhammad ibn `Abdullah Al-Sabil for his invaluable speech and useful instructions. We ask Allah to grant him the best reward. He strives earnestly in advising the Du`ah (callers to Islam), telling them about the best ways that they should follow while advising others and calling them to Allah (Glorified and Exalted be He) and caring for the pilgrims of Bayt Allah Al-Haram and others.

In fact, Da`wah (calling to Islam) is very important and is one of the greatest obligations. It is the mission of Allah's messengers (peace be upon them). The scholars are the heirs of the prophets. Therefore, they have to pay great attention to Da`wah and to the means that achieve the aim of calling others to Islam and avoid what makes people keep away from the truth. They also have to avoid the means that may retain the existence of evil or may lead to a greater evil. The Da`y (caller to Islam) should look at styles of Da`wah and choose the ways that are most likely to bring good and to avoid all that contradicts that. Therefore, we ask Allah to grant our brother Shaykh Muhammad the best reward for his speech. I would like to thank him also for the marvelous efforts he exerts for the benefit of Al-Masjid Al-Haram and Al-Masjid Al-Nabawy. I ask Allah to grant him and all people success and guidance and bless their efforts. I ask Him also to help them to achieve all that which is beneficial to the pilgrims of Bayt Allah Al-Haram, the visitors of this great Masjid for `Umrah (lesser pilgrimage) and Salah (Prayer),

and the visitors of Al-Masjid Al-Nabawy. We ask Allah (Exalted be He) to bless the efforts of those who shoulder the affairs of these two Masjids, grant them guidance and make them sources of guidance for others. I would like to thank him and his fellow brothers for the Da`wah (calling to Islam) they do in these two Masjids (mosques), directing people to goodness and giving them Fatwa

concerning what they ask for. May Allah reward them all!

I would also like to thank the Secretariat General of Awareness for their efforts in facilitating the rites of Hajj for the pilgrims of Bayt Allah Al-Haram. I would like to thank again the Secretariat General and its workers for their medical efforts, facilitating and helping pilgrims to perform the rites of Hajj and supporting pilgrims in doing all that is incumbent upon them and avoiding what is prohibited. There is no doubt that the Secretariat General has fruitful effects and marvelous benefits. We ask Allah to bless their efforts, reward those who are working in this institution the best reward for what they do, and increase their reward out of His bounty. Allah (may He be Praised) is the Most Bountiful and Most Generous. He is the One who recompenses workers according to their work. Therefore, we ask Him to reward those who work for His cause with the best reward for what they do and to grant them a similar reward to those whom they have helped and supported in doing what is good. I also thank the Du`ah and I ask Allah (Exalted be He) to grant them more success, because they have exerted much efforts. I ask Allah (Glorified and Exalted be He) to reward them with the best reward and multiply their rewards.

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There is no doubt that their duties are great. Therefore, we ask Allah (Exalted be He) to accept their efforts and grant them a reward equals that given to those guided at their hands. Allah (Glorified and Exalted be He) says in His Glorious Book: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿ Therefore, Da`wah to the cause of Allah is the mission of Allah's prophets and those who followed them in righteousness. We ask Allah (Exalted be He) to guide us, all Du`ah and all Muslim scholars to all that pleases Him. We also ask Him to make us from among the Du`ah who call to Allah (Exalted be He) with insight and deep understanding and to support us in performing our duties. He is the best One to be asked. There is no doubt that Du`ah to the cause of Allah are in a state of Jihad (striving in the Cause of Allah) and are more worthy of doing their best in this regard. This is because in this season Allah (Exalted be He) brings them many nations from the four corners of the globe who are in dire need of Da`wah and learning with regard to `Aqidah (creed), the rites of Hajj and the rules of religion. They are in need of being directed and guided to what they have to do and what they should not do of what Allah (Exalted be He) prohibits for them. We ask Allah to bless their deeds, make them a source of benefit for Muslims, reward them with the best reward, guide them and make them a cause of guiding others. There is no doubt that pilgrims are in dire need of Da`wah and guidance. Therefore, Du`ah should practice Da`wah in the best manner that may lead to

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achieving the truth and avoiding evil. Allah (Glorified and Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ This is the way that Allah (Exalted be He) has appointed for His servants, because of the goodness it contains and the guidance with knowledge and wisdom. Wisdom is the knowledge of putting things in their right positions with deep insight. Then there should be fair admonition with fear and hope. After that there should be argument in the best manner to remove suspicion and point out the truth. By following this way, the desired end will be achieved and the undesired end will be avoided. However, roughness and rudeness bring but great evils and bad consequences as denying the truth and other kinds of evil. Allah (Glorified and Exalted be He) says: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about

you) Allah (Glorified and Exalted be He) said to Musa and Harun (Moses and Aaron, peace be upon them) when he sent them to Pharaoh: ("And speak to him mildly, perhaps he may accept admonition or fear (Allâh).") Therefore, it is incumbent upon Du`ah to follow the way that they deem useful for guiding people and directing them to the truth. There is no doubt that wisdom and deep insight in matters of Da`wah are of the most important elements. Da`wah to the cause of Allah are from the best things man can introduce to others. Allah (Glorified and Exalted be He) says: (And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds)

Season of Hajj is the most suitable time and place for practicing Da`wah. Therefore, the season of Hajj is an opportune time for Du`ah to spread the call for truth and guide people to the purpose for which they were created which is monotheism and obedience. They also have to warn people against what has been prohibited for them of bad morals and deeds. Thus, it is a great blessing and bounty from Allah (Glorified and Exalted be He) upon the Du`ah and the people. We ask Allah (Exalted be He) to reward the Du'ah with the best reward for their Da`wah, increase them in knowledge and goodness, make them guided and a cause of guidance, cause people to benefit from what they hear and see and to grant them insight and deep understanding of religion. I also ask Him to reward the rulers with the best reward for helping Du`ah to perform their duties and helping pilgrims to perform their rites. We ask Allah (Exalted be He) to multiply their reward, increase them in goodness and support them to remove every kind of evil.

The duty of scholars is to offer advice for the sake of Allah to people and rulers through writing or speaking. This advice should be offered to every one in authority whether he is a king, president, prince, chieftain, a leader of a group or any one who disposes the affairs of others.

Such people are most worthy of being advised in order that they might set right the affairs of those who are under their control. This is the duty of scholars wherever they are especially in this country and place and in all other places. It is incumbent upon scholars to guide people to Tawhid (belief in the Oneness of Allah, may He be Exalted) and obedience to Him. They also have to cooperate with rulers in admonition, fair style, good words and good advice through writing and dialogue. They should avoid the words and the means that may keep people away from the truth and may cause harm to Da`wah. Scholars everywhere should be well-versed with regard to matters of Da`wah. They should search for the causes and means that may achieve the desired goal and avoid all that can hinder reaching that end. This is what is incumbent upon all scholars.

In Makkah Al-Mukarramah, our Prophet (peace be upon him) used to call people with good words and a gracious style. He (peace be upon him) used to eschew anything that might harm the Da`wah. This was also the case when the Prophet (peace be upon him) migrated to Madinah until they were permitted to fight in the cause of Allah. When Allah gave him the power, he strove in the cause of Allah and fought against the unbelievers in order that they might follow the truth. Du`ah (callers to Islam) should follow the example of the prophets (peace be upon them). They should do their best to inform people through the ways and means that help to achieve their purpose. However, those who are in authority should support

the truth by force in a way that achieves the desired goal, not its opposite.

This is the duty of rulers. They should enforce the truth in a way that helps in establishing it without causing more evil.

Du`ah should inform rulers and those in authority through writing and dialogue in order that the ruler may cooperate with the prince, the prince may cooperate with the chieftain and the chieftain may cooperate with the householder. If this is done, cooperation will be achieved among all of them with a fair style and blessed Da`wah. There is no doubt that Da`wah includes enjoining good and forbidding evil. Moreover, Da`wah in general is included in enjoying what is good and forbidding what is evil. Allah (Exalted be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds﴿ Allah (Glorified and Exalted be He) also says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm)﴿ This Ayah (Qur'anic verse) is general and includes Du`ah and enjoining good and forbidding evil. It also includes everyone who undertakes the responsibility of reforming and Da`wah to the cause of Allah in lessons, sessions or the like. Moreover, if enjoining good is mentioned in general, it will contain Da`wah as in Allah's saying (Exalted be He): ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴿ Therefore, it is incumbent upon every one to

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exert effort in establishing the truth as much as possible. The ruler has the greatest role that he has to fulfill as best as he can. Moreover, the governor of the village, town, or the tribe should establish the truth as much as possible in words and actions. The householder should also establish the truth with his family as much as he can. Every human being should work according to his ability. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, the Prophet (peace be upon him) said: ﴾Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ Therefore, he who can change the evil by force like the ruler or the prince has to do so according to his ability. The board of enjoining good and forbidding evil also has to work according to its own ability and likewise is the householder. However, whoever is not able to enjoin the good and forbid the evil by force has to do so by words and guidance in the best manner until the truth is established and evil is removed. Moreover, one has to keep on working without despair seeking Allah's reward. Therefore, he has to be patient. Allah (Glorified and Exalted be He) says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ This is the trait of the successors and happy believers who

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have truthful belief and righteous deeds and recommend one another with truth and patience. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ The Prophet (peace be upon him) said:

﴾Whoever fulfills the needs of his brother, Allah will fulfill his needs.﴿ Allah (Glorified and Exalted be He) says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Therefore, it is obligatory to support the religion of Allah (Exalted be He) and care for His Commands by exerting one's utmost efforts to achieve that. It is also recommendable for the believer to do his best to help his brothers whether in their religious or worldly needs and support them in doing goodness as much as possible. By doing so, the hearts may gather, cooperation and love will be achieved, goodness will increase and evil will be removed. We ask Allah to guide all Muslims to all that pleases Him and to guide us all to that which brings benefit for peoples and states. I ask Allah also to guide those who are in authority to all that pleases Him everywhere and to set right their retinues. We ask Him to set right the affairs of all Muslim scholars and support them to perform their duties. I ask Him to grant success to all Muslim rulers everywhere to rule people according to Shari`ah (Islamic law) and use it in lawsuits.

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I supplicate Allah (Exalted be He) to grant all those in authority, especially the Custodian of the Two Holy Mosques, deep understanding of their religion, guide them to what is good and use them in supporting the truth. We ask Allah to guide them all to what is beneficial to people and countries, grant them understanding of religion, guide them and make them a cause of guidance to others. We supplicate Allah (Exalted be He) to grant our scholars and all Muslims success in cooperation on righteousness and piety. He is the best and only One to be asked. Peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

The accepted Hajj

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet, our Master Muhammad ibn `Abdullah, Allah's Messenger, trustee over the revelation and the elect from among all creatures, and upon his family, Companions and those who embraced his teachings and followed his guidance till the Day of Judgment.

Dear reader, I greet you with a blessed good greeting from Allah, i.e. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I congratulate you on performing Hajj to the Sacred House. Allah (Exalted be He) has made it easy for you and that which is made obligatory by Allah on those who have the ability to do so from among His Mukallaf (person meeting the conditions to be held legally accountable for their actions) servants. To this effect, He (Glorified and Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿ Moreover, Muslim (may Allah be merciful with him) reported in his Sahih ﴾on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: Allah's Messenger (peace be upon him) delivered a sermon, saying, "O people, Allah has enjoined Hajj on you, so perform Hajj." A man said: "Is it every year, O Messenger of Allah?" He remained silent until

(the man) said it three times. Then the Messenger of Allah (peace be upon him) said: "If I said 'yes', it would be obligatory and you would not be able to do it." Then he said: "Be content with what I leave with you, for those who came before you were destroyed because they asked too many questions and argued with their Prophets. If I tell you to do something, then do as much of it as you can, and if I tell you not to do something then abstain from it."﴿

Undoubtedly, Hajj is one of the meritorious deeds for which Allah (Exalted be He) gives doubled rewards and forgives sins. Al-Bukhari and Muslim (may Allah be merciful with them) reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ﴾Allah's Messenger (peace be upon him) was asked, "What is the best deed?" He replied, "To believe in Allah and His Messenger (Muhammad)." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform a Mabrur Hajj (Hajj which is accepted by Allah)."﴿ A Mabrur Hajj refers to a Hajj during which a pilgrim commits no sin. This is indicated by the Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) [that the Prophet said]: ﴾Whoever performs Hajj and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.﴿ (Agreed upon by Al-Bukhari and Muslim.)

Actually, Hajj is a great opportunity because of which Allah confers upon His servants forgiveness, mercy, satisfaction and safety from Hellfire. Thus, pleased is him whose Hajj was Mabrur during which he does not have sexual relations (with his wife), commits no sin, does not argue with others except in a manner that is best and proceeds to do good deeds. Allah (Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!﴿

I present to honorable pilgrims new issues of the Al-Taw`iyah Al-Islamiyyah magazine during Hajj, the tenth year, issued by the Secretariat General of Islamic Enlightenment Administration during Hajj affiliated to the General Presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance in the Kingdom of Saudi Arabia. The magazine aims at enlightening Muslims and providing them with insight regarding religious matters concerning Creed, acts of worship, morals and specifically Hajj rituals. Thus, pilgrims might perform their Hajj according to the guidance of the Qur'an and Sunnah of their honest Prophet (peace be upon him). The magazine is one of

the achievements of the Kingdom of Saudi Arabia and a service provided by the successful Saudi government to the pilgrims to Bayt Allah Al-Haram and Muslims everywhere in general. We hope that Allah makes it beneficial for pilgrims and all Muslims who read it.

On this great occasion, I recommend myself, you and everyone to whom this advice reaches, to fear Allah (Glorified and Exalted be He) at all times and to open one's heart to Allah's gifts. Actually, Allah (Exalted be He) gives specific gifts on certain days to whomsoever of His slaves He wishes. Therefore, let us compete in doing good deeds and make use of meritorious occasions through occupying them with acts of obedience to Allah (Glorified and Exalted be He) in order to gain Divine Satisfaction. ﴾and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).﴿ Allah (Exalted be He) also says: ﴾So compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.﴿ Moreover, He (Exalted be He) says: ﴾And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious - See V.2:2).﴿ Furthermore, Al-Tirmidhy (may Allah be merciful with him) reported - through a good chain of narrators - on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴾"Hasten to do good deeds before you are overtaken by one of the seven afflictions; are you waiting for but a poverty that will make you unmindful of devotion; or prosperity that will make you corrupt; or disease that will disable you; or senility that will make you mentally unstable; or sudden death; or Ad-Dajjal (the Antichrist) who is the worst expected figure,

or the Hour, and the Hour will be most grievous and most bitter."﴿

Brothers and sisters you have come from far off countries and have left your families and homelands seeking your Lord's mercy and reward. Therefore, rectify your intentions while devoting your acts to your Lord. Undoubtedly, deeds are judged according to intentions and everyone will have nothing but

what he intends. Allah (Exalted be He) says: (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)) He (Glorified and Exalted be He) says to His Prophet (peace be upon him):(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") Moreover, be keen to follow the Sunnah (whatever is reported from the Prophet) as much as you can. Allah (Exalted be He) says: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.) He (Exalted be He) says to the same effect: (It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.) Furthermore, avoid innovating in religion. It is reported by both Al-Bukhari and Muslim on the authority of `A'ishah (May Allah

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be pleased with her) that the Prophet (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) According to a narration of Muslim (may Allah be merciful with him): (He who did any act for which there is no sanction from our behalf, that is to be rejected.) It is also reported in the Sahih of Al-Bukhari (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("My entire Ummah will enter Paradise except he who refuses." They said, "O Messenger of Allah, who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses.")

Moreover, you should ask scholars regarding any religious issue you do not know or anything that confuses you. Allah (Exalted be He) says: (So ask the people of the Reminder, if you do not know.) Once you know, you have to perceive that knowledge is evidence either for or against you, i.e. for you if you act upon it, and against you if you do not. In addition, you must be punctual in performing Salah (Prayer) in congregation as much as possible. Actually, Salah

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is the greatest pillar of Islam ranking second only to the Two Testimonies of Faith. Moreover, no Hajj or any other act of worship is accepted without it. Muslim (may Allah be merciful with him) reported on the authority of Jabir (may Allah be pleased with him) that he reported the Prophet (peace be upon him) to have said: (What makes one a disbeliever and a polytheist is abandoning prayers.) In the same regard, Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) (may Allah be merciful with them) narrated from Buraydah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.) Moreover, the Prophet (peace be upon him) made it desirous to offer it in congregation informing us that doing so entails many higher degrees than offering it individually. It is reported by both Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said: (Salah offered in congregation is twenty-seven times more meritorious than a Salah performed individually.) Individually here refers to offering it alone.

Furthermore, the Prophet (peace be upon him) warned against abandoning Salah in congregation

without a valid excuse. Al-Bukhari and Muslim (may Allah be merciful with them) narrated from Abu Hurayrah

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(may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾By Him in Whose Hand my soul is, I sometimes thought of giving orders for firewood to be collected, then for announcing the Adhan (call for Salah). I would appoint an Imam to lead the people in Salah, and then go to the houses of those who do not come to perform Salah in congregation, and set their houses on fire.﴿

He (peace be upon him) did not permit a blind man who finds no one to guide him to the Masjid to offer Salah in his house. So, how about others? In this regard, Muslim (may Allah be merciful with him) reported Abu Hurayrah (may Allah be pleased with him) as saying: ﴾A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) to allow him to perform Salah in his house. He (peace be upon him) granted him permission. Then, when the man turned away he called him and said: Do you hear the call to Prayer? He said: Yes. He (the Prophet) said: Respond to it.﴿

You should enjoin good and forbid evil, as they are two of the most important Islamic fundamentals and belong to the obligatory advice in religion. In fact, Muslims

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will remain in a good state so long as they advise each other, enjoin each other to do good and forbid each other from evil. Allah (Exalted be He) says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ The Qur'an and Sunnah texts clearly indicate that punishment for evils that spread without being denied will be common. Allah (Exalted be He) says: ﴾And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.﴿ In this regard, Al-Tirmidhy (may Allah be merciful with him) reported a Hadith judging it to be a Hadith Hasan (good Hadith) on the authority of Hudhayfah (may Allah be pleased with him) to the effect that the Prophet (peace be upon him) said: ﴾By Him in Whose Hand my soul is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then, you will make supplication and it will not be accepted.﴿ He (peace be upon him) is also authentically reported to have said: ﴾If acts of disobedience are done among any people and do not change them, Allah will soon punish them all.﴿ (Related by Imam Ahmad through a trustworthy chain of narrators.) Accordingly, you are to advise your brothers and companions if they do

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what necessitates you to advise them. However, advice should be given wisely and through fair preaching and arguing in a manner that is best. It is reported by both Al-Bukhari and Muslim ﴾on the authority of Jarir Ibn `Abdullah (may Allah be pleased with him) that he said: I swore allegiance to the Messenger of Allah (peace be upon him), pledging to establish regular Salah and pay Zakah, and give sincere advice to every Muslim.﴿ Moreover, it is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾None of you will believe until he loves for his brother what he

loves for himself.》 When you go home, you should advise your people especially your kinfolk and those over whom you have authority. Allah (Glorified and Exalted be He) says addressing His Messenger (peace be upon him): 《And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.》 He (Exalted be He) also says: 《O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.》 Furthermore, you should know that the religion will not be firmly established except through enjoining good, forbidding evil, advising one another to do good and recommending one another to adhere to truth and patience, so, be keen

to do that, so that Allah might safeguard your religion, rectify your deeds and forgive your sins, for He is All-Forgiving and Merciful.

Groups who call people to good through returning to Islam adhering to the Qur'an and Sunnah are spread now in all Muslim countries (thank Allah). So, try to join and help them. Allah (Exalted be He) says: 《Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.》 In some countries, there are people who practice Jihad to raise high the Word of Allah and to protect and defend the Islamic creed against atheists and Communists. This is taking place especially in Afghanistan wherein Mujahids raised high the flag of Islam under which they are fighting against Allah's enemies. Undoubtedly, they are more worthy of your help and support. Thus, whoever can strive with them with himself should do so and whoever can strive with them with his money should do so. Actually, they are in most need of men and money. Allah (Exalted be He) says: 《O you who believe! Shall I guide you to a trade that will save you from a painful torment?》 《That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!》 《(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.》 《And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.》 In fact, one who cannot strive by himself should not miss the opportunity of striving with money. To this effect, Allah

(Exalted be He) says: 《March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.》 Moreover, the Prophet (peace be upon him) is authentically reported as saying: 《He who equips a warrior in the way of Allah (is like one who actually fights) and he who looks after the family of a warrior in the way of Allah in fact participated in the battle.》

I ask Allah to guide you, us and all Muslims to that which satisfies Him and that which reforms people and countries. I also ask Him to return you to your countries safe and rewarded and to accept our good deeds; all Muslims. I also ask Him to support His religion, raise high His Word, let down His enemies, and rectify Muslim leaders everywhere guiding them to put into force, adhere to, and propagate the Shari`ah (Islamic law) and beware of what opposes it, for He is the One Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh.

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All pilgrims should fear Allah in private and in public to have a perfect Hajj

I advise my brothers, the pilgrims of Bayt Allah Al-Haram (Sacred Mosque in Makkah) to fear Allah in private and in public. Actually, it is the advice of Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Exalted be He) says: ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)﴿

His Eminence added that all pilgrims to Bayt Allah Al-Haram have to be punctual in offering their Salah at their prescribed times and in congregation fulfilling all its conditions and fundamentals, giving it special importance and holding it in a high esteem. He also exhorted tranquility while performing it, as it is the second fundamental of Islam and the pillar of religion. Moreover, anyone who does not offer it is a disbeliever. The Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ He (peace be upon him) also said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴿ One of the most important fundamentals of Salah which

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should be observed by a Muslim is tranquility, which should be observed while performing Ruku` (bowing), Sujud (prostration), standing, and sitting. Moreover, one of the most important fundamentals of Salah on the part of men is offering it in congregation. Actually, doing so is one of the greatest Islamic rituals. Furthermore, Allah (Exalted be He) and His Messenger (peace be upon him) ordered us to do so. Allah (Glorified and Exalted be He) says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ I also advise Muslim women to observe chastity; wear the veil and guard themselves against showing off their beauty. They should also be warned against applying perfume while they are outside their homes. In fact, these are all means to evil and temptation. No doubt, they have to fear Allah and be warned against showing means of temptation such as makeup, perfume and showing off their beauty. Allah (Exalted be He) says: ﴾O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.﴿

Obligation on the financially and physically able person to hasten to perform Hajj and 'Umrah

All praises be to Allah, the Lord of Existence, and peace and blessings be upon the Noblest of the Prophets and Messengers.

I advise any Muslim who did not perform Hajj to hurry to perform the obligatory Hajj in Islam as it is obligatory on all Muslims who are able to do so. Allah (may He be Praised) says: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, for those who are able to undertake the journey) The Prophet (peace be upon him) said: (Islam is based on five (pillars): the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah (Prayers) regularly, giving Zakah (obligatory charity); fasting Ramadan; and going on Hajj to the Bayt (the Ka'bah).) The Prophet (peace be upon him) also said: (Allah has enjoined Hajj upon you, so perform Hajj.)

Therefore, any Muslim man and woman who is able to bear the costs of Hajj and is Mukallaf (person

meeting the conditions to be held legally accountable for their actions) should hasten to do that and should not delay it. This is because Allah (Glorified and Exalted be He) made it obligatory immediately and any Muslim who is Mukallaf and who is able to perform Hajj must not delay it but should hasten to attain this great good. The Messenger (peace be upon him) said in a Sahih (authentic) Hadith: ﴾Anyone who performs Hajj and does not have conjugal relations nor commits sin will return (as pure and sinless) as on the day his mother gave birth to him.﴿ The Prophet (peace be upon him) also said in another Hadith: ﴾From one 'Umrah to the next is a Kaffarah (expiation) for whatever (sins) committed between them. And the reward for Hajj Mabrur (Hajj sincerely done, not mixed with any sin, and is accepted by Allah) is nothing other than Paradise.﴿ So, this is a great blessing and goodness that Muslims have to hold fast to. In this way, a Muslim should also search for good deeds and should seek to do them in the way to, and at, Makkah like giving alms to the needy and the poor, reading Qur'an as much as possible, remembering Allah (Exalted be He), pronouncing Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]", Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and offering Salah (Prayer) as much as possible in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and to make Tawaf (circumambulation around the Ka'bah) if possible to seize the chance of time and place as Salah

in Al-Masjid Al-Haram equals one hundred thousand Salahs in other places, and any Faridah (obligatory act of worship) performed there is better than one hundred thousand Faridahs performed in another place, alms there are doubled and Tasbih, Tahlil, Tahmid, Takbir, reciting the Qur'an, enjoining to do good and forbidding evil, inviting to Allah, educating those who perform Hajj and telling them what they do not know. All these deeds are advisable for the Muslim. It is also desirable to educate one's fellow pilgrims if one has knowledge, but one must do that with gentleness, patience and good manners in order to seize the chance of being in Makkah to do all kinds of good deeds as mentioned before such as Salah, Tawaf (circumambulation around the Ka'bah), Da'wah (calling people to Allah), propagation of virtue and prevention of vice with good manners, gentleness and kindness.

I also advise those in charge of Muslims in every place to make Hajj easy for their subjects and to help them in this regard as that would be considered cooperation in doing good and piety. Allah (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ So, helping them to perform Hajj and making it easy is considered cooperation in doing good and is mutual exhortation to truth and patience and entails a great reward. I also advise those in charge to judge by Allah's Shar' (Law) in all matters and to make Allah's Religion dominant in all matters. May Allah guide those in charge of Muslims to everything that is good, to improve their conditions and to guide them and grant them success.

I also advise those in charge of pilgrims' affairs to fear Allah (Exalted be He), to be gentle with pilgrims, help them to do every good thing and to hope for reward from Allah (Exalted be He). If they help the pilgrims and make their matters easy, they will have a great reward. May Allah (Glorified and Exalted be He) accept from all, guide Muslims every where to what pleases Him, make them comprehend His Religion, make them rightly-guided and guiding people, help our fellow pilgrims to perform Hajj rituals in the way that pleases Him, and improve the conditions of Muslims every where. Indeed, Allah is the All-Hearer, the Ever-Near, and peace and blessings be upon our Prophet Muhammad, his family and Companions!

Advising pilgrims who harm their neighbors by smoking and singing

From `Abdul `Aziz ibn `Abdullah ibn Baz to all Muslims, may Allah guide them to what pleases Him.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Allah (Glorified and Exalted be He) made it obligatory to cooperate in doing good and being pious and to advise every Muslim. Some brothers told me that some pilgrims in Mina harm their neighbors by smoking and singing songs.

No doubt that harming Muslims is known to be reprehensible in Islam. Allah (may He be Praised) says, ﴾And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.﴿ If they harm their neighbors by smoking, playing the radio or recorded songs, it will be a greater sin and harm, because singing is reprehensible and so is smoking and both harm one's religion, life and health.

Allah (Glorified and Exalted be He) says ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh﴿ Most scholars said that idle talk refers to singing and musical instruments.

Allah (Glorified and Exalted be He) says: ﴾They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ Describing His Prophet (peace be upon him), Allah (Exalted be He) says: ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ So, Allah (may He be Praised) points out to His slaves that He made lawful only At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods) that are of benefit to them without any harm. Smoking is harmful and malignant. All knowledgeable doctors and others agreed that it harms one's health and it has an offensive odor.

May Allah guide all Muslims to comprehend the religion, hold fast to it, and may Allah protect us all from the devil's whispers!

As-salamu `alaykum warahmatullah wabarakatuh.

General Chairman of Departments of Scholarly Research, Ifta, Da`wah, and Guidance

`Abdul `Aziz ibn `Abdullah ibn Baz

Books on Hajj rituals

Q : I live in a mountainous area and want to perform Hajj. What are the books you advise me to read so that I would perform Hajj with sure knowledge?

Answer: I advise you to read the books that expound the rulings of Hajj such as "Al-`Umda" by Shaykh `Abdul-Ghany Al-Maqdisy and "Bulugh Al-Maram" and "Al-Muntaqa". These books are available and important. There are many sufficient books on the rites of Hajj that are useful when you read. I also took part and wrote a book on Hajj that is called Al-Tahqiq wal-Idah li-kathir min ahkam al-hajj wal-`umrah wal-ziyarah (i.e. Clarification and Explanation of Many Rulings on Hajj, `Umrah, and Visiting the Prophet's Mosque.) This is a good and useful book. There are also other books on Hajj rituals that were written by other Shaykhs and brothers such as that of Shaykh `Abdullah ibn Jasir, which is a good and useful book.

Q : Sister B.N.F. from Al-Dalm asks about the ruling on one who delays Hajj without an excuse while he or she is able to perform it.

Answer: Anyone who is able to perform Hajj but does not perform the obligatory Hajj or delays it

without a valid excuse commits a great misdeed and sin. S/he has to repent to Allah (Exalted be He) and hasten to perform Hajj as Allah (may He be Praised) says: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴾ The Prophet (peace be upon him) said: ﴾Islam was based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage).﴿ Agreed upon by Al-Bukhari and Muslim ﴾When Jibril (Gabriel) asked the Prophet (peace be upon him) about Islam, he said, "Testify that none has the right to be worshipped but Allah; perform Salah (prayer); offer Zakah; fast during the month of Ramadan; and perform Hajj if you can afford it."﴿ Reported by Muslim from the Hadith of `Umar Ibn Al-Khattab (may Allah be pleased with him). May Allah guide us all.

`Umrah is obligatory once in a lifetime

Q : The Hadith of Ibn `Abbas (may Allah be pleased with him) states that the Prophet (peace be upon him) addressed them in a sermon, saying:** (Allah prescribed Hajj on you. **Al-Aqra` ibn Habis stood up and asked, "Every year, O Prophet?" The Prophet (peace be upon him) said: If I said 'yes', you will have to perform Hajj every year". Hajj is only obligatory once in one's life and any one who performs it more, it would be considered a voluntary deed for him.) **Related by Imams Ahmad, Abu Dawud, Al-Nasa'y and Ibn Majah This Hadith finds further support by another narration of Muslim from Abu Hurayrah. Does it not indicate the obligation of `Umrah?**

Answer: There are various indications; the above mentioned is on Hajj whereas `Umrah has other indications. The sound view is that `Umrah is obligatory only once in one's life time, just like Hajj and any one who performs it more, it will be a voluntary deed. (The Prophet (peace be upon him) said in an authentic Hadith to 'Aishah (may Allah be pleased with her) when she asked him whether Jihad (fighting in the cause of Allah) is obligatory on women. He said: "Yes, but their Jihad is without fighting; it is Hajj and `Umrah.") (The Prophet (peace be upon him) also said

when he was asked by Jibril (Gabriel) about Islam: that you perform prayer, pay Zakah (poor-due), fast in Ramadan and perform Hajj and Umrah.) Related by Ibn Khuzaymah and Al-Daraqutny with a good chain of narration and there are other legal indications on this point.

Whoever performs `Umrah along with Hajj is not required to perform another `Umrah

Q: I performed the obligatory Hajj without performing `Umrah. Am I sinful? If a person performs `Umrah along with Hajj, is he required to perform another `Umrah later in his life?

A: When person who never performed `Umrah in his life reaches puberty and wants to perform Hajj, he has to perform `Umrah either before or after Hajj. If he has performed Hajj already without performing `Umrah in the past, he has to perform it after Hajj.

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Allah (Glorified and Exalted be He) has ordained us to perform Hajj and `Umrah. There are many Hadiths reported from the Prophet (peace be upon him) that stress this matter. The believing person is obliged to perform `Umrah, whether it is during Qiran Hajj (combining Hajj and `Umrah simultaneously) or during Tamattu` Hajj (combining Hajj and `Umrah with a break in between). The person who performs Ifrad Hajj (performing Hajj only) must continue in the state of Ihram (ritual state for Hajj and `Umrah) until the end of Hajj. He has to assume a new Ihram for `Umrah from Al-Tan`im or Al-Ji`ranah or other place outside Al-Haram (all areas within the Sacred Sanctuary of Makkah). Having assumed Ihram there, he then starts the rites of `Umrah including Tawaf, Sa`y (going between Safa and Marwah during Hajj and `Umrah), and shaving or cutting one's hair short as did `Aishah (may Allah be pleased with her) when she had her menses while approaching Makkah after assuming Ihram for `Umrah, she became unable to make Tawaf (circumambulation around the Ka`bah) or complete the rites of `Umrah. The Prophet (peace be upon him) ordered her to assume Ihram for Qiran Hajj. After she did so and finished the Hajj rites, she asked the Prophet (peace be upon him) to perform `Umrah as her friends had done. He commanded her brother, `Abdul-Rahman, to accompany her to Al-Tan`im to assume Ihram for `Umrah there on 14th of Zhul-Hijjah. She went to Al-Tan`im and performed the said rites of `Umrah. This report stands as evidence that if a person is unable to perform `Umrah during Hajj, it would be sufficient for him to assume Ihram for `Umrah from Al-Tan`im or another place outside the Sacred Sanctuary of Makkah. It is not necessary to go to the Miqat (site for entering the ritual state for Hajj and `Umrah). A person who performed `Umrah or Hajj in the past and Allah helped him to perform another Hajj is not required to perform another `Umrah.

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Both Hajj and `Umrah are obligatory once in a lifetime for those who are eligible. If the person performed `Umrah in the past, it would be sufficient. If he intends to perform Ifrad Hajj and remain in the state of Ihram without breaking it in order to perform `Umrah, it would suffice and no `Umrah is required. Yet, it would be better and an act of the Sunnah for the one intending Ihram for Hajj to combine `Umrah with it. He may perform `Umrah first in the months of Hajj and after completing its rites, he may go out of the state of Ihram. Afterwards, on Dhul-Hijjah 8, he would initiate ihram once again to perform Hajj. During the Farewell Hajj, the Prophet (peace be upon him) ordered his Sahabah to do so. Some of them intended to perform Hajj only and others who had no Hady (sacrificial animal offered by pilgrims) intended to perform Hajj along with `Umrah. He (peace be

upon him) ordered them to go out of the state of Ihram and to change it to `Umrah. Those who had Hady were to remain in the state of Ihram until the end of Hajj, if it is Ifrad, or the end of `Umrah, if it is combined with Hajj.

Performing Hajj immediately is obligatory if one is able to do it

Q : Is Hajj obligatory once a person is able to afford it or may be delayed?

Answer: Hajj is obligatory on Mukallaf (person meeting the conditions to be held legally accountable for their actions) immediately when he is able to do that.

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Allah (Glorified and Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿ Hajj is the fifth pillar of Islam and it is obligatory if one is able to do it. For those who are incapable, they do not have to perform Hajj but if they have the physical and financial ability, it would be obligatory on them but if they only have the financial ability but not the physical ability because of senility or an illness that is not expected to be cured, they have to make others perform Hajj on their behalf.

Ruling on delaying performing Hajj until after marriage

Q : If a young man has the ability to perform Hajj but he delays it till he gets married and becomes old, will he incur a sin in this case?

Answer: If a person reaches the age of puberty, he will have to perform Hajj and `Umrah as indicated by the general evidence. Allah (may He be Praised) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ However, any one who is in bad need to get married, he will have to marry immediately even before Hajj, as in this case he is not considered to be unable if he can not bear both the costs of Hajj and marriage together. So, in this case, he has to marry first in order to attain chastity as the Prophet

(peace be upon him) said: ﴾'O young people! Whoever among you is able to marry should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry is recommended to fast, for fasting would help him restrain his sexual desire.﴿ Agreed upon by Al-Bukhari and Muslim.

Q I heard from some people that performing Hajj before getting married is not considered real Hajj and that one has to perform the obligatory Hajj again after marriage; is this correct?

Answer: This is not correct, as Hajj is permissible before and after marriage once the person has reached the age of puberty and his Hajj would be correct as an obligatory Hajj. However, if a person performs Hajj before reaching the age of puberty, it would be considered Nafilah (supererogatory). Reaching puberty age is indicated by three things: attaining the age of fifteen years, the growth of course hair around the private parts, the discharge of semen out of lust during the day/night while sleeping or awakening, if one looks or thinks of any thing that makes his semen flow because of thinking, touching or wet dreams. These three matters indicate that a man or woman has reached the age of puberty. Women have a fourth indicator, that is having a menstrual period

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indicating that she has become an adult. So, if the person performs Hajj after having all or one of these indicators and performs Hajj in the right way, his Hajj will be correct as an obligatory Hajj even if he did not get married.

Ruling on repetition of Hajj for men and women

Q : What is your opinion about the repetition of Hajj that leads to over crowdedness and free intermixing (of men and women)? Is it better for women not to perform Hajj again, if she has performed the obligatory Hajj even she might have performed it two or more times?

Answer: There is no doubt that the repetition of Hajj has great benefits for men and women but because of the overcrowded state in recent times as a result of the easiness of means of transport, people's access to every part of the world, security and the intermixing (of men and women) in Tawaf (circumambulation around the Ka`bah) and places of worship and most of them do not care for avoiding causes of temptation, we see that it is better for women not to repeat Hajj and that it would be better for their religion, as it is a means to ward off temptation from those who may be tempted by some of them. Also, for men if it is possible not to repeat the Hajj intending to make the matter easy for pilgrims and to avoid crowdedness, we hope that they will be rewarded if they did one Hajj.

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They will be rewarded for their Hajj, if they do not repeat it because of having a good intention; especially when their extra Hajj might harm some pilgrims out of their ignorance or not being gentle at the time of Tawaf (circumambulation around the Ka`bah), throwing pebbles (at the stone pillars during Hajj) and other forms of worship in which there is crowdedness. Islamic perfect Shari'ah is built on two great bases: **First:** Acquisition of Islamic benefits, completing and looking after them as much as possible. **Second:** Giving due care to curb all corruption or reduce them. All the deeds of the righteous, those who invite to the right and ahead of them the Prophets (peace be upon them), rotate around these two bases. As long as one knows Allah's Law, its secrets and intentions and he takes care to do what pleases Allah, drawing him closer to Allah and exerting efforts in this regard, Allah (may He be Praised) will guide him and make him guided in all his sayings and deeds. May Allah (Glorified and Exalted be He) guide us, you and all Muslims to what pleases Him and to all that improves the matters of the world and religion. Indeed, Allah is All-Hearer, All-Nearer (to every thing).

Permissibility of `Umrah at any time

Q : What is the best time to repeat `Umrah for men and women?

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Answer: We do not know a certain limit for that; `Umrah is permissible at any time as the Prophet (peace be upon him) said: ((The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.) Agreed upon by Al-Bukhari and Muslim. Whenever it is possible for a person, male or female, to perform `Umrah, that would be a good deed. It is authentically reported that Amir Al-Mu'minin (Commander of the Believers) `Aly Ibn Abu Talib (may Allah be pleased with him) said `Umrah is permissible to be performed once every month for any one who comes to Makkah but for those in Makkah it would be better for them to be preoccupied by Tawaf (circumambulation around the Ka`bah), prayer, other good deeds and not to come out of Haram (all areas within the Sacred Sanctuary of Makkah) to perform a new `Umrah, if one did the `Umrah. There is another opinion that it is desirable to come out of the Haram to perform `Umrah in the times such as Ramadan as the Prophet (peace be upon him) said: (The `Umrah (performed) in Ramadan is equal to Hajj (in reward).) Anyway, women have to take care to wear their Hijab and keep away from the causes of temptation, they should make Tawaf behind men and should not intermix with men

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at Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah). And if women do not abide by these Islamic rules, it is better for them not to perform `Umrah as their `Umrah might result in what harms them and their society and might even overcome the benefit of their performing `Umrah when they had previously performed it. Finally, Allah (may He be Praised) is the All-Knower.

Some common people say that whoever has performed their obligatory Hajj should not do it again to give others a chance to perform Hajj. Is this correct?

Q: Some young men long to perform Hajj, especially to guide and direct other pilgrims but some people discourage them arguing that they should not go on Hajj after performing the obligatory one as they should give chance to others to perform it. Is this right?

A: It is better for whoever is able to perform Hajj to do so because of the generality of the Hadith that signifies the merits of Hajj and that there is no reward for the accepted Hajj other than Jannah (Paradise). This is even more attainable and rewarded, if the concerned pilgrim is a scholar who practices Da`wah (calling to Islam) and explains the rulings of Din (religion) and Hajj rituals to people.

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Ruling on one who intended to perform Hajj every year but could not do that

Q : M.G. from Riyadh says that he intended to perform Hajj every year but he was unable to do that because of his financial conditions, so shall he incur any sin for that?

Answer: Hajj is obligatory once in one's life time, if the person is able to perform it and if he or she is Mukallaf (person meeting the conditions to be held legally accountable for their actions) as Allah (Glorified and Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴿ The Prophet (peace be upon him) said when he was asked about Islam: ﴾Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah; that you observe Salah (prayers), pay Zakah, observe Sawm (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, if you are solvent enough (to bear the expense of) the journey.﴿ Reported by Muslim The Prophet (peace be upon him) also said: ﴾Hajj is to be performed only once and if anyone performs it more often, he performs a supererogatory act.﴿ There are many other Hadiths in this regard.

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So, Hajj is only obligatory once in one's life time and if the person repeats it that would be supererogatory and the same applies to `Umrah; it is obligatory only once in one's life and if one repeats it, it would be supererogatory. When the Prophet (peace be upon him) was asked about Islam, he said: ﴾Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah; that you observe Salah (prayers), pay Zakah, observe Sawm (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, and perform `Umrah.﴿ Reported by Al-Darqutny and authenticated by Ibn Khuzaymah. The Prophet (may Allah's Peace and Blessings be upon him) also says: to 'Aishah, may Allah be pleased with her: ﴾Women are ordered to perform Jihad, which entails no fighting: Hajj and `Umrah.﴿ May Allah guide all Muslims to useful knowledge and good deeds.

Q : Would Your Eminence indicate the meaning of this verse: ("Purify My House for those who perform Tawaf (circumambulation around the Ka`bah) and those who are staying [there] for worship and those who bow and prostrate [in prayer].") Is it better for the person who is a resident in Makkah to make Tawaf or to offer prayer? May Allah reward you!

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Answer: Allah (Exalted be He) ordered to Purify His House for those who perform Tawaf and those who are staying [there] for worship in this city. Purifying it is to keep away all that is not good for those who perform Tawaf and those who stay there; and to avoid any harmful deeds, words, impurities, and the like. So, every thing around the Sacred House should be purified and there should not be any thing that harms those who stay or those who make Tawaf or those who offer prayer. The Sacred House must be clean from anything that harms those who offer prayer, makes hardship for them and prevents Allah's slaves from worshipping Him. Preferring Tawaf to prayer or the opposite is a controversial matter; some scholars mentioned that for strangers, it would be better for them to make as much Tawaf as they can as they are not staying there and could not make Tawaf but in Makkah; however, for the one who stays in Makkah he lives there and prayer will be better for him, as prayer is better than Tawaf. For strangers who do not live in Makkah, it would be better for them to make Tawaf as much as possible as they are not residents and will ultimately leave Makkah. So, seizing the opportunity to perform Tawaf as much as possible would be better, because supererogatory prayer may be done everywhere. Note that all this discussion speaks of the supererogatory Salah and Tawaf.

Hajj and `Umrah (lesser pilgrimage) are better than giving alms equal to their costs

Q : In the month of Ramadan, many people go to Makkah Al-Mukarramah with their families to stay there. I heard from a brother that Your eminence sees that giving alms equal to the costs of 'Umrah is better than performing it. Is this correct? If it is so, would you advise to those who go there every year? This is because it has become a point of boasting and showing off.

Answer: |What you mentioned is not correct and was not said by me. The correct thing is that performing Hajj and 'Umrah is better than giving their costs as in charity by those who intended to perform them for the sake of Allah (Exalted be He) in the correct way. It is authentically reported that the Prophet (peace be upon him) said: ((The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And, the reward for Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.) Agreed upon by Al-Bukhari and Muslim. Also, Prophet (peace be upon him) said:

(The `Umrah (performed) in Ramadan is equal to Hajj (in reward)) Agreed upon by Al-Bukhari and Muslim. May Allah grant us all success!

It is better for whoever has already performed the obligatory Hajj to donate the cost of the voluntary one in the cause of Allah

Q: With respect to whoever has performed the obligatory Hajj and can afford it again, is it permissible for them to donate the cost to Mujahids (Muslims striving/fighting in the Cause of Allah), since the second Hajj is voluntary while donating to Jihad (fighting/striving in the Cause of Allah) is Fard (obligatory)? This is based on a definitive text). Please, provide us with your beneficial answer. May Allah reward you with the best for guiding Muslims!

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A: It is better for whoever has already performed the obligatory Hajj to donate the cost of the voluntary Hajj to Mujahids. Proof for the foregoing is that when the Prophet (peace be upon him) was asked: ﴾What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform a Mabrur Pilgrimage, (Hajj which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him)).﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

In this Hadith, the Prophet (peace be upon him) stated that Jihad is better than Hajj, namely, the voluntary Hajj, as the obligatory Hajj, for those who are able to offer it, is one of the pillars of Islam. In addition, it is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾Whoever equips a warrior in the way of Allah (is like one who actually fights) and whoever looks after the family of a warrior in the way of Allah in fact participates in the battle.﴿ There are some other Hadiths about the excellence of spending on Jihad. Undoubtedly, Mujahids are in bad need of financial help and thus, it is better to provide them with such support than to spend the money on a voluntary Hajj.

Q: I had an argument with some of my friends, as we intended to perform `Umrah (lesser Hajj) at the end of Ramadan. As

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one of those friends of mine and I performed `Umrah several times before, my concerned friend ultimately decided not to go for `Umrah and to spend its cost on Sadaqah (voluntary charity) or donate it in the Cause of Allah arguing that doing so is much better than spending the money on `Umrah.

Eminent Shaykh, please tell us whether it is better for a person who performed `Umrah several times before to offer it again or to donate the cost of the `Umrah to Mujahids (those striving/fighting in the Cause of Allah).

A: It is better for whoever performed the obligatory Hajj and `Umrah to spend the cost of the voluntary ones to support Mujahids. This is because an Islamic legal Jihad (fighting/striving in the Cause of Allah) is better than voluntary Hajj and `Umrah for when the Prophet (peace be upon him) was asked: ﴾What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next 'in goodness'? He (peace be upon him) replied: To participate in Jihad. The questioner again asked: What is the next (in goodness)? He replied: To perform Mabrur Pilgrimage (Hajj which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him)).﴿ (Agreed upon by Imams Al-Bukhari and Muslim). May Allah grant us success!

The costs of supererogatory Hajj are better to be spent in the maintenance of Masjids when necessary

Q : What is your opinion about one who wants to be grateful to his parents by performing Hajj on their behalf while there is a Masjid (mosque) near him that needs to be built? Is it better to perform Hajj on behalf of his parents or to donate to build the Masjid (mosque)?

Answer: If there is bad need to maintain the Masjid, it would be better to spend the costs of the supererogatory Hajj in maintaining the Masjid as that would be of great continuous benefit that helps Muslims to offer congregational prayer.

However, if there is no bad need to spend the costs of the supererogatory Hajj on maintaining the Masjid because there is another one who will spend in this regard, in this case his supererogatory Hajj on behalf of his parents by himself or by other trustworthy persons would be better, Allah willing. Be aware that he is not permitted to perform two Hajjs at the same time; he has to perform only one Hajj each time for one of his parents.

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Whoever dies as a Muslim, his good deeds before Islam will be rewarded

Q : There is a person who performed Hajj and then he abandoned Salah (we seek refuge with Allah). He then repented and offered Salah. Should he repeat Hajj, because he abandoned Salah since a person who abandons prayer is a disbeliever. Please advise us. May Allah reward you!

Answer: If the matter as the questioner said, his Hajj is not null and he does not have to repeat the Hajj as good deeds are null if the person who did them died as a disbeliever,

but if he was guided by Allah (Exalted be He) and died as a Muslim, all his previous good deeds would be recorded for him as Allah (Glorified and Exalted be He) says in Surah Al-Baqarah: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also said to Hakim ibn Hizam when he asked the Prophet (peace be upon him) about the good deeds he did before Islam; whether they would benefit him in the Hereafter, the Prophet (peace be upon him) said:

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﴾You accepted Islam with all the previous virtues that you practiced.﴿ May Allah grant us success!

Whoever abandons Salah has no valid Hajj

Q : What is the ruling on a person who performed Hajj while he intentionally or neglectfully neglected Salah (prayer)? Would his Hajj be accepted as the obligatory Hajj?

Answer: The person who performed Hajj and abandoned Salah denying that it is obligatory, would be a disbeliever. All scholars agree on this. The Hajj of such a person will not be accepted. However, it is controversial if he abandoned it out of laziness, as some of them see that his Hajj is correct while others do not. The correct opinion is that his Hajj will not be accepted as the Prophet (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it becomes a disbeliever.﴿ Also, the Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ This includes the person who denies that it is obligatory and the one who abandons it out of laziness. May Allah grant us success!

Performing Hajj by minors does not suffice them for the obligatory one

Q: Does performing Hajj by those under the age of puberty suffice them for the obligatory Hajj?

A: It is permissible for those under the age of puberty to perform Hajj after teaching them the rituals of Hajj. However, such Hajj is considered Nafilah (supererogatory) and they are rewarded for it but it does not suffice them for the obligatory Hajj. That is because the Prophet (peace be upon him) said: ﴾If a child performs Hajj, he has to perform it again when he reaches maturity.﴿ Besides, a woman, who was carrying her child, asked the Messenger of Allah (peace be upon him): ﴾O Messenger of Allah, would this child have a valid Hajj? He said, 'Yes, and you have a reward'.﴿ Finally, it is reported that the Sahabah (Companions of the Prophet) said: "We used to make the intention of Hajj and throw the pebbles on behalf of our children."

How would a minor perform Ihram and other rites of Hajj?

Q: A brother from Port Said - Egypt, asks: I took my young child with me while performing Hajj and I made the intention of Hajj for him. Nevertheless, we

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could not complete the Hajj of the child; is there then any Fidyah (ransom) that we have to make?

A: It is Mustahab (desirable) for fathers, mothers, and others, who take young children with them while performing Hajj, to make the intention of Hajj for the children. The same applies to `Umrah (lesser Hajj). Proof for the foregoing is a Sahih (authentic) Hadith, which states that a woman showed the Prophet (peace be upon him) her young boy and asked: ﴾O Messenger of Allah, would this child have valid Hajj? He said: Yes, and you will have a reward.﴿ (Related by Muslim in his Sahih Book of Hadith). However, Hajj performed by a child is considered Nafilah (supererogatory), as he has to perform the obligatory Hajj when he attains puberty when he has the ability to do so. It is worthy mentioning that whoever makes the intention of Hajj for a child has to take him to make Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), throw the pebbles and slaughter the Hady (sacrificial animal offered by pilgrims) on their behalf in case that they are doing Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between). Such a person has also to take the concerned child for Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). All the foregoing is based on the Hadith mentioned above as well as some other Hadiths and Athar (narrations from the Companions) to the same effect. Any way, whoever missed any of the rituals referred to above has to make up for them. Accordingly, whoever did not throw the pebbles on behalf of the child or did not take them for Tawaf-ul-Wada` has to slaughter an animal in Makkah and give its meat to the poor there. On the other hand, if the person in question did not take the child to Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) or the obligatory Sa`y; they have to go back to Makkah and offer Tawaf or Sa`y. Finally, if the person is afraid that his child

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may not be able to carry out the obligations of Hajj; they should not make the intention of Hajj for the child as making so is only Mustahab (desirable). May Allah grant us success!

Children receive the reward for their good deeds and their parents are rewarded for instructing them

Q: Do the parents of a child who is under the age of puberty receive all the rewards for their child's good deeds such as Salah (Prayer), Hajj, or recitation of the Qur'an or are the rewards counted for the child?

A: The child receives the rewards for his good deeds. Neither their parents nor any body else receives these rewards. However, parents are given another reward for instructing, moralizing, and helping their child to do goodness. Proof for the foregoing is a Hadith that is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas (may Allah be pleased with them both) that a woman lifted up her male child during the Farewell Hajj and said: ﴾O Messenger of Allah, would this child be credited with having performed the Hajj? He said: Yes, and you will have a reward.﴿ The Prophet (peace be upon him) thus said that the reward of Hajj is for the child and that his mother is rewarded for

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taking him with her in Hajj.

Likewise, people other than parents are rewarded for teaching orphans, relatives, servants, and so on, as the Prophet (peace be upon him) said: ﴾Whoever guides to something good has a reward similar to that of its doer.﴿ (Related by Muslim in his Sahih Book of Hadith). Besides, doing so is tantamount to helping one another in piety and righteousness which is rewarded by Allah (Glorified be He).

Q: Is the following Hadith Sahih (authentic)? Jabir (may Allah be pleased with him) said: "When we performed Hajj with the Messenger of Allah (peace be upon him) we made the intention of Hajj for our children and threw the pebbles on their behalf."

A: The Sanad (chain of narrators) of the Hadith which is mentioned in the question is doubted though throwing the pebbles on behalf of children or weak adults is permissible. This is because the Sahabah (Companions of the Prophet) threw the pebbles on behalf of children. Likewise, weak male and female pilgrims may ask others to throw the pebbles on their behalf.

The foregoing is a general Shar`y (Islamic legal) rule.

Q: Is it a condition of validity to make the intention of Hajj for a child that they have reached the age of discernment?

A: Reaching the age of discernment is not a condition of validity of Hajj. Rather, it is permissible to make the intention of Hajj for a child who has not reached the age of discernment. However, the guardian of the child has to take him to perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and to throw the pebbles on his behalf. Proof of the foregoing is a Hadith which is related by Muslim in his Sahih (authentic) Book of Hadith, that a woman

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lifted up her young child during the Farewell Hajj, and said: (O Messenger of Allah, would this child be credited with having performed the Hajj? He said: Yes, and you will have a reward.)

The availability of a Mahram who can accompany a woman in Hajj is a condition of its obligation

Q: Is the availability of a Mahram (spouse or unmarriageable relative) who can accompany a woman in Hajj a condition of its obligation or that of its validity?

A: Hajj is neither obligatory nor permissible upon a woman unless her Mahram is available. It is impermissible for a woman to travel without being accompanied by her Mahram. Thus, this condition is a condition of obligation.

Ruling on maid servants performance of Hajj without Mahram

Q: What is the ruling if a group of maid servants ride in one car to perform Hajj? Are they considered sinful?

A: The correct view is that they are considered sinful unless their Mahrams (spouses or unmarriageable relatives) accompany them for the Prophet

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(peace be upon him) said: ﴾A woman has not to travel except with a Mahram.﴿ This Hadith applies to all forms of travels whether for Hajj (Pilgrimage) or any other purpose. On the other hand, it is not obligatory upon a woman to perform Hajj if there is no Mahram ready to accompany her. However, it is worth mentioning that some scholars are of the view that a group of women who are accompanied by some trustworthy men may travel without their Mahrams. However, there is no evidence to support this view. Yet, the opposite opinion view is the sound one based on the Hadith quoted above.

Definition of a Mahram

Q: Can a woman be considered a Mahram for an Ajnabiyyah (woman lawful for the man to marry) during travel, in gatherings and the like?

A: A woman is not to act as a Mahram (spouse or unmarriageable relative) for another woman. Rather, a Mahram is a woman's husband or a man to whom she is unmarriageable because of lineage, such as her father or brother or because of a Mubah (permissible) reason such as her father-in-law, stepson, foster father, foster brother, and so on.

Moreover, it is impermissible for a man to be in Khulwah (being alone with a member of the opposite sex) with an Ajnabiyyah or to travel with as the Prophet (peace be upon him) said: ﴾A woman has not to travel except with

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a Mahram.﴿ (Agreed upon by Al-Bukhari and Muslim) Moreover, the Prophet (peace be upon him) said: ﴾A man has not to be alone with a woman, for the third of them is Satan.﴿ (Related by Imam Ahmad and others on the authority of `Umar (may Allah be pleased with him) with a good chain of narrators).

Q: Are my mother's paternal and maternal uncles considered among my Mahrams (unmarriageable relatives)?

A: Yes, your mother's paternal and maternal uncles are considered among your Mahrams. The general rule in this regard is that a woman's Mahram is anyone who is unmarriageable to her because of lineage, such as her maternal or paternal uncles or her father; or due to a valid reason like fostering or marriage relation such as a father-in-law and a stepson.

In addition, the father's maternal and paternal uncles and the mother's maternal and paternal uncles are considered Mahrams to the woman as they are regarded as her own maternal and paternal uncles. The same applies to the brothers of grandfathers and grandmothers.

The father-in-law is a Mahram to his daughter-in-law

Q: Is it permissible if my father acts as a Mahram (unmarriageable relative) to my wife when she performs `Umrah (lesser Pilgrimage) while I remain inside Riyadh?

A: The father-in-law is a Mahram to his daughter-in-law, both in Hajj and at all times.

A Mahram has to have reached puberty

Q: What is the minimum age of a Mahram who may accompany a woman who is traveling?

A: The minimum age of a Mahram (spouse or unmarriageable relative) is attaining puberty, i.e. reaching fifteen years of age, discharging semen out of sexual desire, or growing coarse pubic hair.

When any of the three indicators mentioned above emerge, a male person becomes Mukallaf (person meeting the conditions to be held legally accountable for their actions) and may act as a Mahram. It is noteworthy that such three indicators apply to women in addition to a fourth indicator which is menstruation. May Allah grant us success!

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Ruling on a woman

traveling by airplane without a Mahram

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother Mr. A. S. `A. May Allah guide you to all goodness! Amen.

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter dated 15/01/1394 A.H. in which you stated that you disagreed with one of your colleagues regarding the permissibility of women traveling by airplane without a Mahram (spouse or unmarriageable relative). You mentioned that a woman may be accompanied by her guardian until she is on board while her other Mahram receives her at her destination.

A: It is impermissible for a Muslim woman to travel by airplane or any other means of transportation without a Mahram that accompanies her during the entire journey. This is based on the general meaning of the Hadith in which the Prophet (peace be upon him) said: ﴾A woman is not to travel except with a Mahram.﴿ (Agreed upon by Al-Bukhari and Muslim)

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This is also because there is the possibility that a woman who is not accompanied by a Mahram to protect her, may be subjected to troubles of any kind. In addition, an airplane may experience failures causing it to land in a different airport and passengers must stay in hotels or other places until the airplane is repaired or another one is available. In such a case, passengers may wait long periods of one day or more, and thus there is a big possibility that a woman who is not accompanied by a Mahram will face some dangers. Finally, there is great wisdom behind the rulings of Shari`ah (Islamic law) that we may or may not know. We must abide by Shar`i (Islamic legal) evidence and beware of violating them without a valid reason. May Allah grant us all the sound understanding of Din (religion) and keep us firm on acting upon i! Verily, Allah is the Best One to be asked for help! As-salamu `alaikum warahmatullah wabarakatuh

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Q: A divorced woman has reached forty years of age and has no Mahram (spouse or unmarriageable relative) and she lives alone in Al-Madinah Al-Munawwarah whereas her sons -the elder one is 16 years old- live with their father in another city. During the blessed month of Ramadan, she went to Makkah Al-Mukarramah to perform `Umrah (lesser Pilgrimage) by bus which included a special place for women. The bus then dropped her in front of Al-Haram (the Sacred Mosque in Makkah). However, after she had finished her `Umrah, she took another bus to the main station outside Makkah Al-Mukarramah and therefrom she traveled to Madinah by one of the public buses there. Is she sinful for traveling at this age and under the mentioned above circumstances?

A: If the reality is as mentioned by the questioner, traveling in this way is prohibited, and therefore, she should repent to Allah for what she did, and have a sincere intention not to do this again. The Prophet (peace be upon him) said: ﴾A woman should not travel except with a Dhu-Mahram (spouse or unmarriageable relative)﴿ (Agreed upon by Al-Bukhari and Muslim from the Hadith of Ibn `Abbas (may Allah be pleased with both of them)

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Allah (Glorified be He) says, ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.﴿ May Allah grant us success!

The degree of authenticity of the Hadith: (The means (intended here) are the provision and transportation)

Q: In the Hadith of Anas (may Allah be pleased with him) concerning the provisions and mount, he said: (It was said: O Messenger of Allah! What is means (in respect of Hajj)? He (peace be upon him) said: Provision and transportation) **Related by Al-Daraqutny and classified as Sahih (authentic) by Al-Hakim. However, the preponderant opinion is that it is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) It was also related by Al-Tirmidhy from the Hadith of Ibn `Umar with a weakness in its Isnad (chain of narrators) What is the degree of its authenticity?**

A: The narrations are Da`if (weak) but they support each other. Thus, they raise the Hadith from the rank of a Da`if Hadith (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) to a Hassan Hadith (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), as scholars unanimously agreed on the meaning.

The basic rule in this regard is mentioned in Allah's (may He be Exalted)Saying: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)) Therefore, Hajj becomes obligatory on anyone who has the means to travel to Al-Bait (the House: another name for the Ka`bah). However, there is no harm upon those who cannot afford it and every person is most aware of their own capabilities.

Ruling on performing Hajj with unlawful money

Q: Does the performance of Hajj with unlawful money render it invalid?

A: If one performs the Hajj as prescribed by Allah, it is considered valid. However, one incurs sin for earning unlawful money and must offer Tawbah (repentance to Allah) for this. Although one's Hajj will be imperfect by virtue of the unlawful earnings, the Fard (obligation) will have been fulfilled.

Ruling on one who performs Hajj using their father's unlawful money

Q: While studying at the university, I took money from my father to perform Hajj because I was not able to afford it myself. At that time, my father was engaged in unlawful businesses from which he earned his money. Is my Hajj valid in this case, or should I repeat it?

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A: Your Hajj is valid insha'a Allah (if Allah wills) if you performed it as prescribed by Shari'ah (Islamic law). Having offered it using unlawful or doubtful earnings does not nullify it; as all the rites of Hajj are physical. However, Muslims must guard against unlawful earnings and offer Tawbah (repentance to Allah) for what was done in the past. Whoever repents to Allah, indeed He (Exalted be He) will accept their repentance, as He (Exalted be He) says: ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

Ruling on an indebted person who performs Hajj

His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia. May Allah keep him sound and safe!

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed,

I would like to inform Your Eminence that I am a thirty two years old husband and a father of five children. Allah has destined for me to become burdened with many debts which reached about fifty thousand Riyals, which were spent on my marriage expenses according to the customs and traditions followed in the district of Al-Bahah. This have carried this debt for thirteen years now, and since then I have been living in a rented apartment in the city of Al-Ta'if on a small income. I failed to fulfill these debts, for whenever I repay a sum, I later borrow another one due to my previously mentioned circumstances. However, as we approach the season of Hajj I wish to perform it this year, and I ask Allah that you advise me of the ruling on performing Hajj without informing my creditors; and whether or not there will be a sin upon me for doing so. It is worth mentioning that I cannot take the permission from all my creditors, since some of them live in Al-Bahah while others are located in Makkah Al-Mukarramah and Jeddah. Also, I do not know the addresses of most of them and I owe each one of them close to

five thousand Riyals.

Accordingly, I would like Your Eminence to reply to me at the mentioned address before the time of Hajj and should I perform Hajj or not? May Allah grant you success and bless your life!

A: Wa `alaikum as-salamu warahmatullah wabarakatuh. To proceed;

If you have a sufficient sum of money with which you can repay their debts, there is no need to take their permission since you are able to meet your debt. Hajj is obligatory on anyone who has the means to perform it. May Allah grant success to all Muslims! As-salamu `alaikum warahmatullah wa barakatuh.

The General Mufty of the Kingdom of Saudi Arabia

29/11/1415 A.H.

When does Hajj become obligatory?

Q: I am a man wanting to fulfill the obligation of Hajj (Pilgrimage) this year. However, I borrowed an amount of money from the bank and the monthly installments of this loan will end after six months from now. In the light of this, is it incumbent on me to offer the obligatory Hajj although I borrowed this money with the aim of something other than Hajj? Please, benefit me. May Allah reward you well!

A: If you can afford the expenditures of Hajj and pay your loan in its due time, Hajj is compulsory upon you owing to the general meaning of Allah's Saying: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)) If you cannot afford the expenses of Hajj along with paying the debt, Hajj is not obligatory on you according to the mentioned above noble Qur'anic verse and other Hadiths to the same effect.

Paying one's debt before going for Hajj

Q: Is it permissible for me to perform Hajj while I am in debt? May Allah reward you well!

A: If you have money that is sufficient to perform Hajj and pay your debts, there is no harm. However, if the money is not sufficient, pay your debts first as paying debts takes priority over Hajj. Allah (may He be Praised) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ Not being able to afford it due to your debts is one thing, but if you have enough money to pay your debts and perform Hajj, there is no harm in performing Hajj and then paying your debts on time. This is obligatory according to the mentioned Ayah and many Hadiths reported from the Prophet (peace be upon him) which bear the same meaning.

The Cost Of Hajj

Q When I intended to perform Hajj, my brother gave me three hundred Riyals to help cover the cost of Hajj.

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So, is my Hajj valid, bearing in mind that he gave me this amount willingly?

Answer It is permissible to accept a present from a Muslim brother to help in performing Hajj if one knows that he gave the money willingly and earned it from a lawful source. Gifts engender love, make the giver happy and help the recipient. This does not diminish your reward because it came from a lawful source and a lawful sustenance does not invalidate worships.

Ruling on taking loans to perform Hajj

Q: A man who lives in the Kingdom of Saudi Arabia and works in one of the business corporations wants to offer Hajj (Pilgrimage). Is it permissible for him to get his salary before the end of the month in order to cover the expenses of Hajj, bearing in mind that he will work in return for this money? Also, is it allowable for him to borrow from friends in order to perform Hajj and pay the money back later?

A: There is no harm in receiving the salary before the end of the month if those in charge permit it, and similarly taking loans for Hajj if one is able to settle them. May Allah grant success!

Q: The honorable brother 'A.'A.B., from Namir, asks: Is it obligatory on the husband to pay his wife's Hajj (Pilgrimage) expenses?

A: It is not obligatory upon the husband **to pay the expenses of his wife's Hajj.** The expenses of Hajj are to be met by the wife if she is able. Allah (Glorified and Exalted be He) says: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)) The Prophet (peace be upon him), when asked by Gabriel (Peace be upon him) about Islam, replied: (Al-Islam is that you testify that there is none worthy of worship (in truth) except Allah and Muhammad is the messenger of Allah, and that you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are able to make (to bear the expense of) the journey.) (Related by Muslim in his Sahih (authentic books of Hadith) through the Hadith of `Umar ibn Al-Khattab (may Allah be pleased with him)

This noble Ayah and Hadith include all men, wives, and women in general. However, if a husband covers his wife's expenses, he will be thanked and rewarded. May Allah grant us success!

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It is not a condition of Hajj that the pilgrim travels from their country with the intention of performing Hajj

Q: His Eminence Shaykh `Abdul-`Aziz ibn Baz, may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I am an Egyptian national residing in the Kingdom of Saudi Arabia. Allah provided me with the opportunity to perform Hajj two years ago, but one of my relatives in Egypt planted seeds of doubt in my heart and told me that my Hajj is invalid because I came to Saudi Arabia with the intention of working and not for Hajj, and therefore I have to return to Egypt and make my intention to perform Hajj. Please benefit me in this issue. May Allah reward you

Answer Wa `alaikum as-salamu warahmatullah wabarakatuh

Your Hajj is valid, praise be to Allah, and you will be rewarded for it. May Allah accept it from you! There is no condition of Hajj which requires coming from Egypt with the intention of performing Hajj. This claim is baseless. May Allah guide your relative and protect him

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from the insinuations of Satan and from speaking about Allah without knowledge. Wa `alaikum as-salamu warahmatullah wabarakatuh.

`Abdul-`Aziz ibn `Abdullah ibn Baz

General Chairman of Scholarly Research, Ifta', Daw`ah, and Guidance

The ruling on one who performs Hajj while leaving his wife alone

Q Is it permissible for a man to perform Hajj or 'Umrah (lesser Pilgrimage) and leave his wife alone? May Allah reward you well!

Answer It is permissible for a man to go for Hajj (Pilgrimage), 'Umrah (lesser pilgrimage), Salah (Prayer), Jihad (fighting/striving in the Cause of Allah), or for particular needs such as trading and leave his wife at home. But if the wife will feel alone, he must provide his with servants who will keep her from feeling lonely or allow her to visit family. If any danger exists, he must ensure her safety as well and it is not necessary for her to accompany him wherever he goes.

The ruling on performing Hajj on behalf of the deceased who passed away without performing Hajj

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother S.'A.H., may Allah increase him in knowledge and faith! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

I have kindly received your letter dated 20 20/12/1383 A.H. which included many questions that we are familiar with. Here are the answers to these questions. I ask Allah to guide me and you to understand His Religion, remain steadfast on it, and make us and all Muslim brothers from among the rightly guided. Indeed, He is the All-Hearing, the Ever-Near!

Q: Should we perform Hajj on behalf of those who die and have not performed Hajj because of illness or poverty?

A: Those who die before performing Hajj, fall under two categories:

If the person was physically and financially able to perform Hajj during their life, the heirs should authorize someone to perform Hajj on their behalf out of the inheritance the person left.

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This is obligatory and the deceased did not perform it before passing way, the heirs must fulfill this duty even it is not stated in the will. If the deceased requested this, then it is obligatory based on the evidence in which Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh﴿ It is also supported by the authentic Hadith where the Prophet (peace be upon him) said: ﴾A man said to the Prophet (peace be upon him): There is an obligation from Allah upon His bondsman in regard to Hajj. (But) my father is an old man and is incapable of performing Hajj. May I perform Hajj on his behalf? The Prophet (peace be upon him) said: Perform Hajj and `Umrah on behalf of your father.﴿ If it is incumbent upon the elderly persons who are not able to travel or perform the rites of Hajj to authorize someone to perform Hajj on their behalf, then how is the case with the healthy and able persons who die without performing Hajj?! It is more important and logical to perform Hajj on their behalf. This comes in accordance with the authentic Hadith in which the Prophet (peace be upon) said: ﴾A woman came to the Prophet (peace be upon him) and said: My mother vowed to perform Hajj but died before performing it. May I perform Hajj on my mother's behalf? The Prophet (peace be upon him) replied: Perform Hajj on her behalf.﴿

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As for the deceased who was poor and could not perform Hajj or was elderly and could not perform Hajj during his life, then it is permissible for the heirs of this person, such as their sons or daughters, to perform Hajj on their behalf on the grounds of the mentioned above Hadiths. In another Hadith, Ibn `Abbas (may Allah be pleased with them) reported that the Prophet (peace be upon him) ﴾heard a man saying: Here I am responding to Your call on behalf of Shubrumah. The Prophet (peace be upon him) Who is Shubrumah? The man said: My brother or relative. The Prophet (peace be upon him) said: Have you performed Hajj for youself? He said: No. The Prophet (peace be upon him) said to him: Perform Hajj for yourself then you may perform Hajj (pilgrimage) on behalf of Shubrumah. ﴿ In another narration, the Hadith was reported directly from Ibn `Abbas (may Allah be pleased with them) and not traced back to the Prophet. According to both narrations, the Hadith indicates the permissibility of performing Hajj on behalf of another person whether the Hajj is obligatory or supererogatory. As for Allah's (Exalted be He) Saying: ﴾And that man can have nothing but what he does (good or bad).﴿ This does not mean that a person is not benefited by another person's actions and such actions are not sufficient for him. Yet, the meaning according to commentators is that one is not benefited by the actions of others when they are done for them not on one's behalf of. If the actions of others are done on their behalf or as a proxy for them, one will benefit from and shall be rewarded for as one is rewarded by the Du`a' (supplication) and charity of one's Muslim brother.

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Likewise, the person's Hajj and Sawm (Fast) if some days were missed. The Prophet (peace be upon him) said: ﴾Whoever dies without completing some days of fasting, his heir must fast on his behalf.﴿ Related by Al-Bukhari and Muslim from the Hadith of `Aishah (may Allah be pleased with her). However, this applies to acts of worship which the Shari`ah (Islamic law) allows to be performed on behalf of others, such as Du`a' (supplication) Sadaqah (voluntary charity) Hajj (pilgrimage) and Sawm (Fast). As for other acts, they are a subject of dispute among Muslim scholars, such as Salah (Prayer) recitation of the Qur`an, etc. It is better to abandon these acts of worship and perform only those prescribed ones to be on the safe side. May Allah grant us success!

Q: What is the ruling on performing Hajj on behalf of parents who died before performing it?

A: It is permissible to perform Hajj on behalf of your parents or authorize another person to offer Hajj on their behalf provided that you have performed Hajj before, and likewise whomever you choose to perform Hajj on their behalf. This opinion is supported by the Hadith related on the authority of `Abdullah ibn `Abbas (may Allah be pleased with both of them) in the Hadith of Shubrumah.

Q: A person died without performing the obligation of Hajj (pilgrimage), and he left a will that a part of his wealth should be allocated for performing Hajj on his behalf. What is the validity of such Hajj? Is performing Hajj on behalf of someone equally rewarded like performing Hajj for oneself?

A: If a Muslim dies without performing the obligation of Hajj although fulfilling the conditions of Hajj, it is obligatory that a part of his wealth be allocated for performing Hajj on his behalf whether he left a will stating that or not. Furthermore, a person can perform Hajj on behalf of the deceased, provided that it is valid for him to perform Hajj (meet the conditions of being Muslim, sane and adult); he should have already performed Hajj for himself, for his Hajj as a delegate to be valid and discharge the obligation on the part of the deceased. As to whether the Hajj performed on behalf of someone else is equal to the Hajj performed for oneself, or more or less meritorious than it, this is up to Allah (Glorified be He) Who is Aware of the conditions of His Servants and their intentions. There is no doubt that one should hasten to perform the obligation of Hajj as early as he can

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before death befalls him and in accordance with the evidence of the Shari`ah (Islamic law) which point out this issue as well as to avoid the sin of delaying it.

Hajj by proxy can only be performed on behalf of the disabled or the deceased

Q: Mr. A. `A. from Indonesia asks: Is it permissible to offer `Umrah (lesser pilgrimage) on behalf of a deceased person or on behalf of my father who is still alive but physically disabled to afford it?

A: It is permissible to perform `Umrah or Hajj on behalf of a deceased Muslim. Similarly, it permissible to offer `Umrah or Hajj on behalf of a living Muslim if he or she is incapable of doing so due to old aging or an incurable disease, be they your father, mother, or anyone else. It is authentically reported from the Prophet (peace be upon him) that: (a man asked the Prophet (peace be upon him) saying, "O Messenger of Allah, my father is very old, he cannot perform Hajj and `Umrah himself nor can ride on a mount." The Prophet (peace be upon him) said, "Perform Hajj and `Umrah on behalf of your father.") (Agreed upon by Al-Bukhari and Muslim) Also, it is authentically reported from the Prophet (peace be upon him) that: (a woman from Khath`am asked the Prophet (peace be upon him) saying,

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O Messenger of Allah! My father is very old and cannot sit firmly on a the back of a mount. Can I perform Hajj on his behalf?' He (peace be upon him) said, 'Yes, perform Hajj on behalf of your father.) (Agreed upon by Al-Bukhari and Muslim)

The Ruling on performing Hajj on behalf of one who dies without bequeathing to have Hajj performed on their behalf

Q A man died and did not bequeath that someone can perform Hajj on his behalf. His son later performed Hajj on his behalf, will this fulfill the father's obligation?

Answer: If this person's son had previously performed Hajj for himself and then performed Hajj on behalf of his father, this is acceptable and considered as if his father performed his obligatory Hajj. Any other Muslim, other than his son, can also perform Hajj for him. It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with him) that: ﴾A woman came to the Prophet (peace be upon him) and said: O Messenger of Allah! There is an obligation from Allah upon His servants in regard to Hajj, but my father is an old man; he is incapable of riding safely. May I perform Hajj on his behalf? He said: Yes.﴿ There are many other Hadiths to the same effect.

Ruling on performing Hajj on behalf of a person who has already performed the obligatory Hajj

Q: My mother offered Hajj (Pilgrimage) seven times, is it permissible for me to perform Hajj on her behalf or not?

A: Yes, this is permissible as an expression of dutifulness to her. You will receive a great reward for this, provided that you have performed Hajj for yourself and your mother is unable to perform Hajj due to having passed away, old age, or an incurable disease. I ask Allah (Exalted be He) to grant me and you understanding His Religion and holding steadfast to it!

Ruling on a person who vows

to offer Hajj but dies without fulfilling it

Q: A person vowed to perform Hajj (Pilgrimage) and passed away without leaving any wealth. Is it commendable or obligatory to fulfill his vow?

A: If any of his heirs, or anyone else, can offer Hajj on his behalf,

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it is Mustahab (desirable) and the doer will be rewarded for it. But if they cannot afford Hajj on his behalf, then there is no blame on them for Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The case in question is similar to fulfilling debt; if an heir pays the deceased's debt, it is better and if not, there is no blame on them for the deceased left no wealth.

Ruling on performing `Umrah on behalf of the deceased

Q: Some scholars hold that the Prophet (peace be upon him) permitted offering Hajj (Pilgrimage) only not `Umrah (lesser pilgrimage) on behalf of the deceased person. We want to know the ruling, as well as the evidence, on performing `Umrah on behalf of the deceased. May Allah reward you well!

A: It is permissible to perform `Umrah on behalf of another, in the same way like offering Hajj for him, provided that such a person is deceased or disabled because of old age and a chronic disease. It is reported that: (A man came to the Prophet (peace be upon him) and said, "O Messenger of Allah! my father is very old, he cannot perform Hajj nor ride on a mount. May I perform Hajj and `Umrah on his behalf?" The Prophet (peace be upon him) said, "Yes, perform Hajj and `Umrah on behalf of your father.") Therefore, there is no harm in offering Hajj and `Umrah on behalf of the deceased.

Authorization is permissible in `Umrah

Q: Is it permissible to offer `Umrah (lesser Pilgrimage) on behalf of someone who cannot perform it due to a chronic disease?

A: Performing `Umrah on behalf of someone else is similar to performing Hajj on their behalf. Therefore, if a person is unable to perform `Umrah due to an incurable disease or old age, then it is permissible to deputize a person to offer `Umrah on their behalf as it is the case with Hajj.

Performing Hajj on behalf of one's parents is

better than authorizing someone else to perform it on their behalf

Q: My mother died while I was young and she has hired a trustworthy person to offer Hajj (Pilgrimage) on her behalf. My father died as well, and I heard from a relative of mine that my father performed Hajj. Is it permissible for me to hire a person to perform Hajj on behalf of my mother or should I perform it for her by myself? As for my father, should I offer Hajj on his behalf bearing in mind that I heard that he offered Hajj? Please benefit me. Thank you!

A: If you offer Hajj on their behalf and exert yourself to complete

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Hajj properly, it is much better. However, if you hire a trustworthy person known for his piety and honesty, then there is no harm in doing so.

You should offer both Hajj and `Umrah (lesser Pilgrimage) on their behalf, or request that your delegate offer them both on their behalf as an expression of dutifulness to them. May Allah accept from us and you!

The mother is given precedence over the father when offering Hajj on behalf of either of them

because she is worthier than the father

Q: My father died five years ago and my mother died two years after him. Neither of them ever performed the obligatory Hajj. I want to offer Hajj on their behalf, but some people told me that I should offer Hajj on behalf of my mother first because her right is greater than the right of the father. Others said that I should offer it for my father as he died first. I am confused regarding whom to give precedence. Please clarify the issue to me. May Allah reward you!

A: Offering Hajj on behalf of your parents is regarded as a sort of dutifulness which Allah prescribes.

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However, doing so is not obligatory, but it is either permissible, Mustahab (desirable) and stressed, for it is considered dutifulness to parents. The Prophet (peace be upon him) said in one of the authentic Hadiths when a man asked him: ﴾Is there any kind act that I can do for my parents after their death? He replied, "Yes, invoking blessings on them, asking forgiveness for them, fulfilling their promises after they pass away , honoring their friends, and maintaining the ties of kinship which cannot be established except through them.﴿ Thereupon, offering Hajj on behalf of them after their death is regarded as dutifulness to them. Moreover, it is authentically reported from the Prophet (peace be upon him) that: ﴾A woman asked the Prophet, "O Messenger of Allah! The obligation of Hajj enjoined by Allah upon His servants has become due on my father when he is an old man, cannot sit firm on the back of the mount. May I perform Hajj on behalf of him?" He (peace be upon him) said, "Yes, perform Hajj on behalf of your father."﴿ Another man asked the Prophet about his father [the man's father] saying: ﴾He cannot sit firm on the back of the mount nor can he perform Hajj or go on a journey. May I offer Hajj and `Umrah on behalf of him? The Prophet (peace be upon him) said, 'Perform Hajj and 'Umrah on behalf of your father.﴿

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Hence, it is permissible for you dear brother in Islam to offer Hajj and `Umrah on behalf of both of them. As for giving priority to the father or the mother, it is up to give precedence to whomever you like. However, it will be much better to give precedence to your mother in this concern because she is more worthy of. It is does not matter that she died after the father. In fact, giving precedence to her is better for the Prophet (peace be upon him) ﴾was asked, "To whom should I be most dutiful?" He replied, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your father.﴿ He mentioned the father in the time place. It is also reported in another wording that: ﴾The Prophet (peace and blessings be upon him) was asked, "O Messenger of Allah! Who among the people is most deserving of my good

companionship?" He (peace be upon him) said, "Your mother." He asked, "Then who?" He (peace be upon him) said, "Your mother." He asked, "Then who?" He (peace be upon him) said, "Your mother." He asked, "Then who?" He (peace be upon him) said, "Your father.") This shows that her right is greater and therefore it is better to offer Hajj on behalf of her at first and after that your father. Yet, If you offer Hajj on behalf of your father first, there is no harm and you will be greatly rewarded in all of these cases.

Permissibility of delegation for Hajj and 'Umrah

Q: To His Eminence, Shaykh 'Abdul-'Aziz ibn 'Abdullah ibn Baz, may Allah protect him!

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I am writing this letter to Your Eminence, hoping that you will advise me on a matter related to a will.

In her will, my grandmother asked me to perform Hajj for her. However, as I am disabled due to a problem with my leg and I am old, I cannot go on Hajj, so I delegated Muhammad ibn Sa'id to perform the Hajj on behalf of me. I paid him 2,600 Riyals to cover his expenses for the Hajj. Does this Hajj fulfill the will? May Allah bless you!

A: Wa 'alaykum as-salam warahmatullah wabarakatuh.

If the reality is as you mentioned, you have done well, and there is nothing wrong with Muhammad ibn Sa'id performing the Hajj on behalf of your grandmother, if he is a trustworthy person. May Allah guide everyone to what pleases Him! As-salamu 'alaykum warahmatullah wabarakatuh.

Conditions for a delegated person

Q: Your Eminence, is it permissible for me to pay someone to perform Hajj on behalf of my father? i have not performed Hajj myself, as i have no Mahram (spouse or unmarriageable relative). If it is not permissible, could I do this in the same year that I go to perform Hajj myself, In sha'a-Allah (if Allah wills)?

A: There is nothing wrong with paying someone to perform Hajj on behalf of your father, if you have not performed Hajj for yourself yet, but you cannot perform it on his behalf, unless you have performed it for yourself first. It is not forbidden for someone to perform Hajj for your father in the same year that you perform Hajj, if they have already performed Hajj for themselves. May Allah grant us success!

A deputy does not need to initiate

Hajj from the town of his agent

Q: If the deputy lives in a town other than

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that of his agent; should he initiate Hajj from the town of the agent?

A: It is not obligatory upon him to do so. It suffices that he enters into the state of Ihram (the beginning of Hajj and `Umrah) from the Miqat (markers for starting Hajj and `Umrah), even if he lives in Makkah and enters into the state of Ihram from there it will be sufficient for him because Makkah is a Miqat for its residents.

There is no need to take the permission of the children to perform Hajj on behalf of their deceased father

Q: I want to perform Hajj on behalf of my maternal uncle, should I consult his young children?

A: If your maternal uncle died and you have performed the Faridah (obligatory act, here denotes Hajj) for yourself, it is permissible for you to perform it on his behalf, and you need not consult his children or others. If he has passed away, or is too old man to perform it himself, you will have done him a great good by voluntarily performing Hajj on his behalf. You shall be rewarded and thanked for this, and there is no need to take anyone's permission in this regard.

Perform Hajj on behalf of your mother even without her permission

Q: I want to perform Hajj (pilgrimage) on behalf of my mother. Should I ask for her permission, taking into consideration that she has already performed Hajj?

A: If your mother is unable to perform Hajj due to her old age or due to a chronic disease, then there is no blame on you to perform Hajj on her behalf, even without asking for her permission because of what is authentically reported from the Prophet (peace be upon him) that (A man said: 'O Messenger of Allah, my father is very old, he cannot perform Hajj and `Umrah (lesser pilgrimage) himself nor can he ride on a mount.' He said: 'Perform Hajj and 'Umrah on behalf of your father.') And: (A woman asked the Prophet (peace be upon him) for permission saying: 'O Messenger of Allah, verily, my father is an old man and he cannot travel to perform Hajj, can I perform Hajj on his behalf?' Then he (peace be upon him) said: 'Perform Hajj on behalf of your father.') Similarly, one can perform Hajj on behalf of a dead person based on a number of sound and authentic Hadiths reported in this regard and due to the two Hadiths mentioned above. Allah is the One who grants success.

Performing Hajj on behalf of your brother

from your own money removes the obligation from him

From 'Abdul-'Aziz ibn 'Abdullah ibn Baz **to his dear brother M. N. S. A., may Allah guide him to what pleases Him! Amen.**

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your question via "Al-Jazirah" newspaper, in which you said that

your brother died and he had left money with some people. You collected this money and you have it now, and you would like to spend it on charitable projects. You also say that you have performed Hajj on behalf of your brother at your own expense.

A: Performing Hajj on his behalf at your own expense suffices and removes the obligation from him; may Allah reward you multiple times for that!

As for the money that you mentioned, it is obligatory that it should be distributed among his heirs. If you encounter a difficulty in doing that, due to a will or other reason, you can refer the matter to

the courts for them to settle the matter, and the decision they see will be sufficient, In sha'a-Allah (if Allah wills).

May Allah guide everyone to what pleases Him! As-salamu 'alaykum warahmatullah wabarakatuh.

The Grand Mufty of the Kingdom of Saudi Arabia

and Chairman of the Council of Senior Scholars

and the Departments of Scholarly Research and Ifta'

Ruling on performing Hajj to repay a debt

Q: is it permissible for me to take money for performing Hajj on behalf of another person to repay my debts? Please advise me and may Allah reward you!

A: There is nothing wrong with performing Hajj for money to repay your debts. However, you have to do it with the intention to help the Muslims do good as well as to repay your debts. May Allah benefit you by this intention and from the compensation you receive for performing the Hajj!

Ruling on performing Hajj on behalf of a reciter of the Qur'an in return for his dedicating the reward of his recitation to another person

Q: I have a friend who is a reciter of the Qur'an in Egypt. Is it permissible to perform Hajj or `Umrah (lesser pilgrimage) on his behalf provided that he recites the Qur'an several times and dedicates the reward to my father?

A: If he is unable to perform Hajj, as in the case of an old man or woman,

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or one who is unlikely to recover from an illness, it is permissible for you to perform Hajj or `Umrah on their behalf. You will be rewarded but without this condition; rather, you should do so as a voluntary act, or for wages which he gives you. As for reciting the Qur'an on behalf of others, there is no Shar`i (Islamically lawful) basis to this effect.

Ruling on Performing Hajj and `Umrah on behalf of a group of people

Q: I have many brothers. Is it permissible for me to perform one `Umrah (lesser pilgrimage) or Hajj and grant the reward to them and me, bearing in mind that they do not observe Salah (Prayer) regularly?

A: `Umrah and Hajj can only be done on behalf of one person at a time. It is not permissible for you to perform Hajj or `Umrah on behalf of a group. You can perform Hajj or `Umrah on behalf of one person, if the person is deceased or incapable due to an incurable illness or old age. If the person or his guardian gives you money to perform Hajj on his behalf, it is permissible for you to take this money for the sake of Allah, not for worldly ends. It is not permissible to perform Hajj on behalf of a person who does not observe Salah.

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If the dead or disabled person, due to old age or incurable illness, is known for his abandonment of Salah or committing of sins that entail Kufr (disbelief) or any of the nullifiers of Islam, it is not permissible to perform Hajj on their behalf. Abandoning Salah is a major Kufr, according to the most preponderant view of scholars. May Allah grant us safety!

It is not permissible to perform one Hajj on behalf of both of your parents

Q: Brother M`.A. from Irbid in the Hashemite Kingdom of Jordan says: My parents are old and I want to perform one Hajj on behalf of both of them, is this permissible? Is there a difference between performing Hajj on behalf of the dead or the living? Please, advise! May Allah prolong your life in obeying Him!

A: If your parents cannot perform Hajj or `Umrah due to their old age, it is permissible for you to perform Hajj or `Umrah on behalf of each of them. The Prophet (peace be upon him) was asked about this.

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Someone asked him: (O Messenger of Allah, my father is an old man who is unable to perform Hajj or bear the hardships of travel, should I then perform Hajj and `Umrah for him? He said: Perform Hajj and `Umrah on behalf of your father.) (A woman from Khath`am said: O Messenger of Allah! My father is an old man and cannot sit firmly on the back of the mount. Can I perform Hajj on his behalf? He (peace be upon him) said, 'Yes, perform Hajj on his behalf.') (Agreed upon by Imams Al-Bukhari and Muslim) It is not permissible to perform one Hajj or one `Umrah on behalf of both of them, for Hajj or `Umrah should be performed for one person. Undoubtedly, performing Hajj and `Umrah on behalf of each of them is one of the greatest acts of kindness. May Allah guide you and all Muslims to what pleases Him! He is All-Hearing, Ever Near.

Ruling on delegating an impious man

Q: Someone paid a sum of money for a person to perform Hajj on behalf of his mother

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thinking him a righteous man. Later, he came to know that he commits unrighteous deeds. Could Your Eminence give him your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard?

A: It is obligatory upon whomever intends to authorize someone to perform Hajj on his behalf to find someone known for honesty, uprightness, and righteousness. The person in question must repeat this Hajj if it is the obligatory Hajj. If it is a will that someone left before his death and he entrusted it to an unrighteous person, he should make up for it to be on the safe side, for he neglected to entrust the right person. However, if he did so voluntarily to earn the reward from Allah and was not executing a request stated in a will, he is free from blame and if he wishes to make up for it, it is fine.

It is permissible for a woman to perform Hajj on behalf of a man and vice versa

Q: Sister A.M.M. from Cairo inquires: Is it permissible for a woman to perform obligatory or supererogatory Hajj on behalf of a man? Kindly, give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard? May Allah reward you the best!

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A: It is permissible for a woman to perform Hajj on behalf of a deceased, elderly, or chronically ill man, whether this is the obligatory or supererogatory Hajj. It is authentically reported that ﴾a man asked the Prophet (peace be upon him): O Messenger of Allah, my father is an old man who is unable to perform Hajj or bear the hardships of travel, should I then perform Hajj and `Umrah (lesser pilgrimage) for him? He said: Perform Hajj and `Umrah on behalf of your father.﴿ It is authentically reported also that ﴾A woman from Khath`am said: "O Messenger of Allah! My father is an old man and cannot sit firmly on the back of the mount. Can I perform Hajj on his behalf?" He (peace be upon him) said, 'Yes, perform Hajj on his behalf.'﴿ There are so many Hadiths to this effect. The Prophet (peace be upon him) did not distinguish between the obligatory or supererogatory Hajj, which indicates that it is permissible for a man to authorize a woman to perform it on his behalf and vice versa. However, this is conditional upon the fat that the one for whom Hajj is performed is deceased or disabled due to old age or incurable illness. May Allah grant us success!

Performing Hajj on behalf of others is not only for relatives

Q: Is performing Hajj on behalf of others generally Mashru` (Islamically acceptable) or peculiar to relatives? Is it permissible to receive a wage for performing Hajj on someone's behalf? If one did so, will he receive a reward from Allah for the Hajj?

A: Performing Hajj on behalf of others is not peculiar to relatives; it could be done for relatives and anyone else, because the Prophet (peace be upon him) likened it to debt. This indicates it could be done for both relatives and non-relatives. If a person receives money in return for performing Hajj, with the intention to experience the great rituals of Hajj and join Muslim pilgrims, he is doing a great deal of good, in sha'a-Allah (if Allah wills) and will be rewarded. However, if such a person intends to do so to obtain worldly gains, he will have nothing but them. There is neither might nor power except with Allah! The Messenger of Allah (peace be upon him) said: ﴾The reward of deeds depends upon the intentions and every person will receive the reward according to what he has intended.﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

Q: What is the ruling on performing Hajj on behalf of a deceased person who failed to perform it during his lifetime?

A: If he is a Muslim and does not perform Hajj, it is obligatory to perform Hajj on his behalf using what he left to pay for the expenses. This is so, if he died while being able to perform Hajj. If some of his relatives or others performed Hajj on his behalf, this will be sufficient.

However, if the deceased is Kafir (disbeliever/non-Muslim), no one should perform Hajj on his behalf.

Prohibition of performing Hajj on behalf of the person who abandons Salah

Q: Abu `Abdullah from Riyadh asks: What is your opinion regarding someone who grants the reward of good deeds, like reciting the Qur'an, or performing Hajj and `Umrah (lesser pilgrimage), to a deceased person who did not use to pray? Please enlighten us. May Allah reward you the best.

A: No Hajj or Sadaqah (voluntary charity) should be made on behalf of a deceased person who used to abandon Salah (Prayer). This is because he is considered a Kafir (disbeliever) according to the most correct of the two views held by scholars. The Prophet (peace be upon him) is reported to have said:

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(What makes one a disbeliever and a polytheist is abandoning Salah.) [Narrated by Muslim in his Sahih (authentic book of Hadith)] The Prophet (peace be upon him) is also reported to have said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it becomes a disbeliever.) [Narrated by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)]

It is not permissible to grant the reward of reciting the Qur'an to either a deceased or a living person as there is no proof to support this. The Prophet (peace be upon him) said: (He who does any act for which there is no sanction from our behalf, that is to be rejected.) (Narrated by Muslim in his Sahih). In another version narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), the Hadith reads: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.)

As far as we know, neither the Prophet (peace be upon him) nor any

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of his Sahabah (Companions) are known to have granted the reward of reciting the Qur'an to a deceased or a living person. May Allah grant us success!

Ruling on giving Sadaqah and performing Hajj on behalf of someone who slaughters sacrifices to other than Allah

Q: The questioner says that he was told that his father used to slaughter sacrifices to other than Allah. He now wants to give Sadaqah (voluntary charity) and perform Hajj on his behalf, as his father did that because there were no scholars or people to guide and advise him. What is the ruling on this?

A: If his father was known for being a good, righteous Muslim, it is not permissible for him to believe what else is said about him by people of unknown credibility. It is Sunnah (what is reported from the Prophet) to supplicate and give Sadaqah for him, unless he definitely knows that he died in a state of Shirk (associating others with Allah in His Divinity or worship). This must be confirmed by two or more trustworthy and fair witnesses, who testify that they saw him slaughtering animals for other than Allah, such as for the dead or others, or they heard him supplicating to other than Allah, only then he should stop supplicating to Allah for him, and his case is for Allah to judge. When the Prophet (peace be upon him) (Asked for permission to seek forgiveness for his mother, it was not granted to him,) although she died in the time of

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Jahiliyyah (pre-Islamic time of ignorance) as a follower of the religion of the Kafirs (disbelievers). But when he (peace be upon him) asked permission from his Lord to visit her grave, He granted him permission to do that. This shows that it is not permissible to supplicate to Allah for someone who dies as a Mushrik (one who associates others with Allah in His Divinity or worship), even if they were ignorant, nor can you ask Allah to forgive them, or give Sadaqah or perform Hajj on their behalf. As for those who died in a place where Da'wah (calling to Islam) had not reached, their case is for Allah to judge (Glorified be He). The correct opinion among the scholars is that they will be tested on the Day of Resurrection; if they obey Allah they will enter Jannah (Paradise), and if they disobey Him they will enter the Fire, according to Hadith Sahih (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that were reported about this.

Ruling on anyone who performs Hajj on behalf of a person who believes in Awliya'

Q: A person authorized me to perform the Faridah (obligatory act) of Hajj on his behalf after his death. It is worth mentioning that he used to believe in the Awliya' (pious people) and the deceased other than Allah (Exalted be He) thinking they would intercede to him before Allah. Should I perform Hajj on his behalf after his death? What is the evidence for this?

A: If the person that deputized you to perform Hajj on his behalf, is known to commit major acts of Shirk (associating others with Allah in His Divinity or worship), such as supplicating, beseeching the help of, vowing and slaughtering to the deceased and the like, this is an invalid authorization,

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and your Hajj on his behalf is Batil (null and void); as it is impermissible to seek forgiveness or perform Hajj on behalf of a Mushrik (one who associates others with Allah in His Divinity or worship). Furthermore, neither their act nor any other's will benefit them; for Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship)﴿ He (Exalted be He) also says: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin﴿ If seeking forgiveness for them is prohibited, therefore performing Hajj or other acts on their behalf will even be more strictly prohibited.

I ask Allah to grant us soundness and cause to die as Muslims. Amen.

The end of sixteenth volume and

the seventeenth volume follows, in sha'a-Allah (if Allah wills).

starting with the Chapter of "Mawaqit"